

R. Theol
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THE
CHRISTIAN FAITH

Concerning the

Holy Trinity,

Together with the Just Consequences
of this Sublime MYSTERY, as deli-
vered in Holy Scripture, preserved and
maintained in the Terms and Sentiments
of Fathers and Councils, adhered to by
the Catholick Church, more especially (the
purest part of it) the Church of *England*;
Humbly Considered.

In Two PARTS.

The First, Containing a Brief Discussion
of *UNITARIANISM*, (as 'tis call'd,) or
the lately revived *PHOTINIANISM*,
as opposing the Catholick Faith.

The Second, Remarks on the XXVIII. *PRO-
POSITIONS* published, as an Explication
of the Doctrine of the Holy *TRINITY*, ac-
cording to the Ancient Fathers, &c.

By R. C. ^{Beckwith} a *Presbyter of the Church of England*

Σαυτὸν ἔδωκε τῇ Εὐνομίᾳ κακομσία,

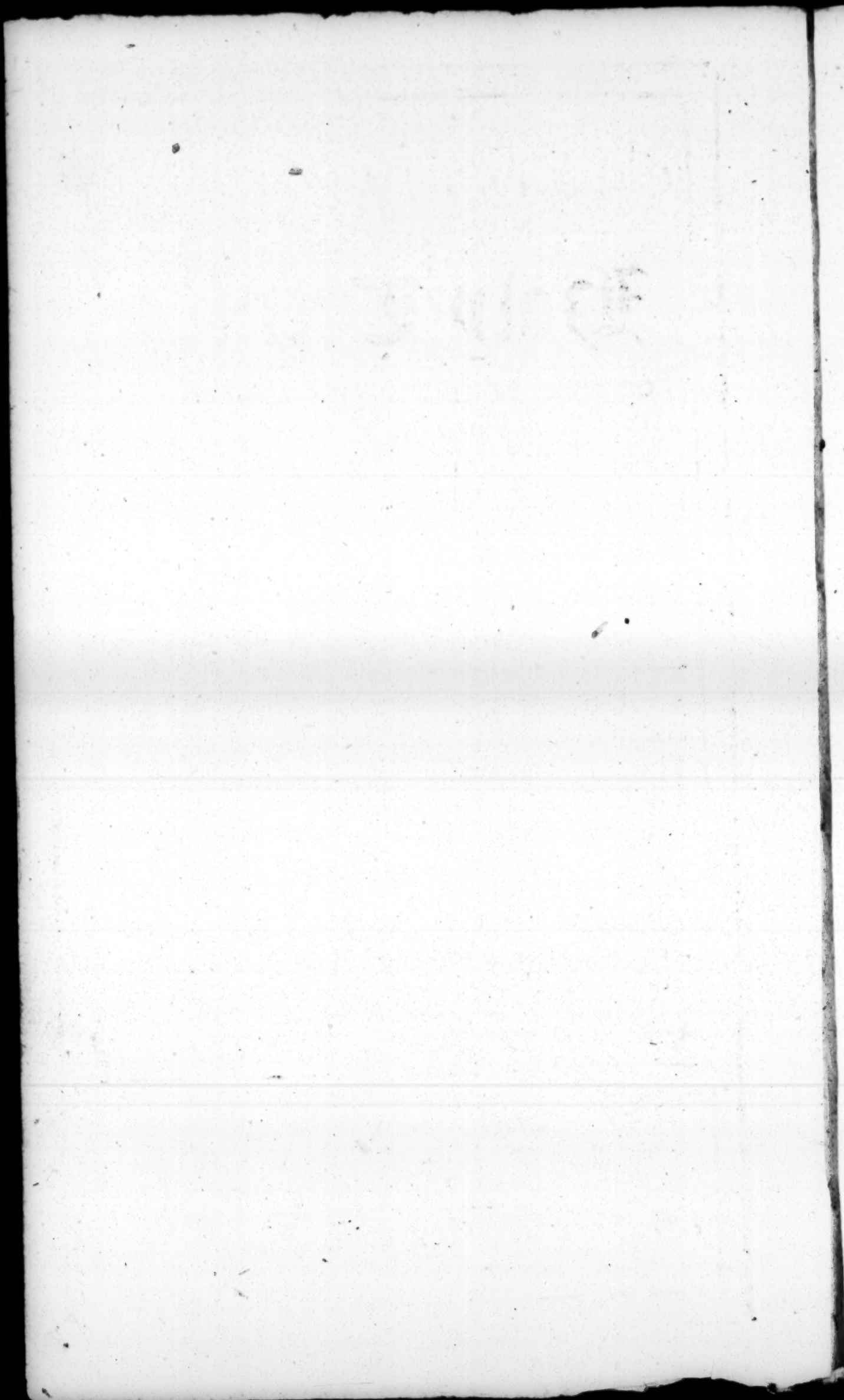
Σαυτὸν λύσεν τῇ τῆς Ορθοδοξίας ἐνσεβείᾳ.

Chryl. Hom. in Matth. Cap. 18. v. 18.

Tom. 7. p. 268. Ed. Eton.

LONDON, Printed for J. Wyat; and
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TO THE
Lord High Chancellor
OF
ENGLAND.

My LORD,

I Presume not to dedicate
this mean Undertaking
to Your Lordship, with
Design to blazon Your Ver-
tues ; for this were a vain
a 2 Attempt,

The Epistle Dedicatory.

Attempt, since *tout le monde* is already dazled with their Lustre : But to give a Testimony of my Gratitude, having received the Favour of the Great Seal, not only from Your Predecessors, but Your own Hand, at the Motion of a Learned Bishop, now deceased, who having viewed some part of this Essay begun, encouraged me to proceed in it.

Our Laws and Religion have met with the same kind of ill Usage from this loose Age : As the Law hath been Expounded by some against
the

The Epistle Dedicatory.

the whole Tenour of it, against Precedents, against the unanimous Suffrage of those that are best able to judge of it ; so likewise the *ἱερα γράμματα* have been tampered with by bold Criticisms, and Art of Sophistry, against the Sentiments of God's Church, declared in Fathers, Councils, and Creeds.

New Schemes concerning the Blessed Trinity, and old Heresies revived, have in a more than ordinary manner been spread about the Nation. I have observed them, but not without taking an Antidote

The Epistle Dedicatory.

Antidote from the Ancients and Moderns, especially the incomparable Bishop *Pearson*, in his *Golden Exposition on the Creed*. Neither have I ventured these Remarks abroad, till I had the Verdict of some Learned Friends who did me the Honour to Peruse them, that they might be in some measure useful to others, though design'd originally for my own Satisfaction, and Defence against the New Winds of Doctrine.

Though Your piercing Judgment will discover in them manifold Defects, yet
such

The Epistle Dedicatory.

such is Your most Eminent
Candour, that I have Hopes
it will plead for their Integri-
ty, and containing the Truth
earnestly to be contended for,
whenever You will be pleased
to divert Your self by them
from Your weighty Business:
For God's Blessing on which,
and Continuance of Your
Health and Happiness, is the
Prayer of,

My LORD,

Your Honour's Most Faithful
and Obliged Servant,

Robert Crayford.

Advertisements.

THe *Socinian Creed*: Or, A Brief Account of the Professed Tenents and Doctrines of the Foreign and English *Socinians*. Wherein is shewed the Tendency of them to *Irreligion* and *Atheism*. With Proper *Antidotes* against them.

Socinianism Unmasked. A Discourse shewing the Unreasonableness of a late Writer's Opinion concerning the Necessity of only One Article of Christian Faith; and of his other Assertions in his late Book, intituled, *The Reasonableness of Christianity, as delivered in the Scriptures*; and in his Vindication of it. Both by *John Edwards*, B. D. And sold by *John Wyat*, at the Rose in St. Paul's Church-yard.

Courteous R E A D E R,

EXpect not here an Hypothesis made to explain the Doctrine of the Holy Trinity; for I am very sensible that this late Method hath given great Advantages to the profest Opposers of the Church, about this sublime Mystery: That it hath raised Feuds and Contentions even among the Members of it, and is become too apparent a Reflection on the Fathers and Councils, as if they could not speak plain, without a new Interpreter, in the Confessions of Faith drawn up by them against Hereticks, though they were design'd (and indeed accounted in the Christian Church) to be the most accurate Explications of the Doctrine of the Holy Trinity. But to give a brief Account of my Design in these Papers: I intend not a set Treatise or Defence in Thesis of this prime Article of our Christian Faith, since we have already the Declaration of the Church in the Confessions of Faith, which are the most authentick Explications of this great Mystery, and more-especially the successful Undertakings of our Learned

*Bishops and Divines, to the Content of the unprejudic'd. And so I only beg this Point, that I may be suppos'd able, with the many Helps given, to distinguish the Orthodox Doctrine of the Fundamental Articles

of the Christian Faith, and apply the Materials of our Learned Defenders, for my own Satisfaction and Defence against the Buzz of those that are either taken with new Ways and Expressions, or so charmed with the elegant Writings and Witticisms of the late Unitarians (as they would be called) that they cannot discern their weak Arguments. Hence the most irrefragable Arguments of our Learned Defenders are become to some ineffectual; and the Socinians tri-

*Bishop Pearson, Archbishop Tillotson, Bishop of Worcester, Bishop of Chichester.

The Preface.

umph in the taking Snare of Equivocation, and Sophism, which is their last Refuge: For they seem to be sensible how weak their barefac'd Defence of their Tenents is, and how ungrateful the bespattering of the Church with Nonsense and Impossibilities; and therefore seeing the Wind blows contrary to them, have tack'd about, and declar'd by their Apollo, the Agreement of the Unitarians with the Catholic Doctrine. But still the Unitarian keeps his Tenents, though wrapp'd up in equivocal Expressions and Evasions, out of a seeming Compliance with the Church, and, like a Proteus, turns himself into any Shape, that he may more easily lie in wait to deceive, and seem to reconcile Dagon with the Ark.

As to the 28 Propositions which I have chosen for the Subject of Remarks, I cannot but look on them as an Hypothesis, which (as the Socinians triumph) gives great Advantage to their Cause; and whatever may be the good meaning of the Author, (or who he is, in which I am not concern'd) yet the Issue of his Attempt in this Hypothesis, seems to verify the Observation of the judicious

*Eccles. Polit.
Lib. 5. Sect. 52.

*Hooker, viz. 'To render this sublime Mystery of the Trinity more plain than true. I have made it my chief Business, in both Parts of this Undertaking, to withdraw the Clouds of Equivocation, by the Expressions animadverted on, by applying the Light of the Doctrine of the Church in the Creeds, &c. And I have made use of the Learned Labours of the Orthodox Defenders of our Church, and consequently have Hopes that this Undertaking will not be construed an interfering with 'em, since they were design'd for our Instruction; and to use and apply them on occasion (as I have done) is the readiest way to answer their Design, and render them more effectual to us.

Of

Of the New Photinianism, or Socinianism.

PART I.

CHAP. I.

The vain Pretences of the Socinians to Reason. What Reason is. The Use of it in Religion. A Friend to Religion, if rightly used. It confirms the Truth and Authority of the Holy Scriptures in general, and the Mysteries of Faith, such as the Blessed Trinity, Eternal Divinity, and Incarnation of our Saviour, therein contained in particular, and how. The Abuse of Reason by the Socinians in Religion, and especially the Interpretation of the Holy Scriptures.

Notwithstanding the glorious Pretences of the Socinians, especially the latter Brood, to Reason; yet they shamefully abuse it, to the Overthrow both of Natural and Revealed Religion: Of which I shall give a Specimen in their Opinions of God, and his Attributes, and their unreasonable way of interpreting

Holy Scripture, against the plain scope and meaning of the Holy Spirit, discerned by Reason, illuminated outwardly by the Word of God, much more inwardly by the operation of God's Holy Spirit, promised to direct our sincere Endeavours after the saving Knowledge of his Truth. But these Men not only thwart the Dictates of Reason themselves, but teach Men so to do, by their loose and unsatisfactory Discourses of Reason; by confounding Faith, and Science, Christianity, and Philosophy: Whereas, were Reason rightly stated, and the due measures given to Reason and Faith, they would befriend each other. *Hagar* would not proudly domineer over *Sarah*, but submit; for which domineering only, she is to be cast out. I shall therefore endeavour with all brevity to shew what we are to understand by Reason. Next, that Reason, rightly taken, is a Weapon used by the Church against the Opposers of her Doctrine, and not to be wrested out of her hands by the weak and abused Reason of the *Socinians*.

1st. Then, Reason is taken for our discursive Faculty, (as the *Logicians* call it) *subjective*.

Or 2^{dly}, *Objective*, for Principles known, and Conclusions drawn from them, by this noble Faculty, assisted either by the Light of Nature only, or by supernatural Light.

The first may be called Natural Reason, the last Illuminated, in respect of God's Word.

If the *Socinians* mean the first, (as their Writings insinuate) especially in their Maxim, That *Reason alone is the Judge of all things*; this comes to no more than that *vain Philosophy*
the

the Apostle exhorts us to beware of *Col. 2. 8.* For Reason, enlightned by God's Word, dictates, that what is there revealed ought to be believed upon the Divine Veracity, tho' we know not the manner of it, nor can comprehend it: But their Rule of Faith is rather a distinct and adequate Idea, without which (as they argue against the Mysteries of Faith) it is unreasonable to give our Assent. And why? Because a rational Assent (say these Men) is founded on such Evidence as begets certain Knowledge; which implies a distinct Idea of the thing known, and Comprehension of it.

Thus confounding Knowledge and Comprehension, and the means of Certainty of Divine Truth, they strike at the Infallibility of God's Word, rather than want a Pretence for their Opinions against the Mysteries of Faith. Thus a *Socinian* did not stick to declare, That if it was expres'd in the Holy Scripture, that the Son of God was Incarnate, he would not believe it. Now all this Deceit and Illusion proceeds from the Blindness of their Mind, or rather Abuse of the Talent of Reason, in making such wretched Maxims as thwart both Reason and Religion.

Smalc. Hom. 8.
in *Cap. 1. Johan.*

And therefore I shall in the next place endeavour to shew, that tho' proud *Socinian* Reason, the great Scandal of true Reason, and meer Abuse of this Talent of the Almighty (to pervert his Sacred Word) doth oppugn the Mysteries of Faith; yet Right

Reason, aided by Cœlestial Opticks, doth prove and defend them, tho' by reason of her short sight, she cannot ken the *πῶς*, or comprehend the Manner : For as to the Fundamental of all Religion, the Being of a God, and the Divine Attributes, Reason is the Corner-stone, on which Divine Revelation superstructs; according to the Apostle, *Heb. 11. 6. He that cometh to God, must believe that he is, and that he is a Rewarder of them that diligently seek him.*

Next, Reason proves the Divine Authority of Scripture from the Miracles wrought, and Mission of the Holy Spirit, which is an Appeal to Reason of the Truth of our Saviour's and the Apostles Doctrine, and consequently proves the Particulars in it, and defends all the Mysteries of Faith there contained; such as, the Trinity, Eternal Divinity of our Saviour, his Incarnation, &c. by these infallible Maxims, That God is to be believed on his Word; That the Sacred Writings are sure footing for a Truth, tho' we cannot comprehend it.

And therefore Reason pulls the *Socinians* by the Sleeve, and tells them they are none of her genuine Disciples, whilst they boggle at an Assent to the Mysteries of Faith upon Principles she will not allow.

Reason shews them (if they will give ear to her Instructions) that the right use of her Conduct, is to find whether those things be so, how it is written in God's Word, and then submits to Faith, as to the *διόν*, seeing her weak Sight cannot reach or comprehend

hend it in Matters of Faith ; and so goes on to oppose them in their Tricks and Sophistry undermining the Evidence of the Bible, especially as to the Fundamentals of the Christian Faith, and its being the Word of God, by Arguments (which, when they are for their turn, themselves make use off) drawn from the Divine Providence, and moral Impossibility of the material Corruption of Copies.

Reason shews them, that God will not suffer his Truth to fail, nor the Fundamentals of the Christian Faith to be shaken from those Divine Promises, That God will build his Church on a Rock, and the Gates of Hell shall not prevail against it ; That he will be with his Church to the end of the World.

Yet the *Pro* and *Con* between the Christian Church and the *Socinians*, hath on both sides been granted to be fundamental : Hence the *Socinians* are forc'd to maintain a Defectibility of God's Church, in such a manner as reacheth Fundamentals ; as if the Church had Apostatized for several hundred Years, and revived with acute *Socinus*.

C H A P. II.

Socinianism, especially speaking out of the Mouth of its late Oracle, and English Abettors, farther shewn to be unreasonable ; 1. Because it speaks Contradictions , which yet it doth falsely charge on the Church : These in general. 2. More particularly, Contradictions to the Being of a God, and to the Divine Attributes.

TH E Unreasonableness of the *Socinian* Doctrine appears from those foremention'd Dictates of Reason, notwithstanding the weak Pretences of Reason to support it. But it will much more appear from a short Survey of some of the *Socinian* Points, in their late Writings, how they abuse Reason, *the Candle of the Lord*, as the Wise Man calls it.

It is (I confess) a nauseous Task to me, to rake the *Socinian* Kennel, and to the Reader too, to follow me : Yet since the *Socinians*, more especially the New, English ones, are so bold to charge the Christian Church with Idolatry, Nonsense, Contradictions and Corruption of the Holy Scriptures, I will take leave to spend a few Pages, to shew, the Charge justly falls upon themselves, in a tast of their Opinions drawn from the pretended Mouth and Interpreter of their Doctrine. * He pretends to give an Account of it, with an Appeal to their Writings for the last Seven Years (from the † Date of

* See *Confid. on the Explic. occasioned by several Tracts*, p. 4. and 19. † 1694.

of his Book,) tho' (as himself seems to insinuate) they are scarce any other than his own, or at least approved by him and the Cabal.

I shall reduce what I have to say to this Method.

1. To their Contradictions in general, lodged in their several Assertions.

2. Their Contradictions to the Being and Attributes of God.

3. Their perverse Interpretations of Holy Scripture against the Tenor of it, and its Divine Authority.

4. Their unjust Charge of Idolatry on the Church, justly turned on their Principles.

5. Their Calumnies of the Fathers and Moderns.

I. First, As to their Contradictory Assertions, which imply Inconsistencies and Impossibilities, I shall leave them to be chiefly remark'd in the order as they are produced, and only observe under this Head, the Contradictory Assertions of the Socinian Considerer of the Explications of the Trinity, in his Animadversion on the *Hypothesis of the 28 Propositions*. There he tells us, p. 35. 'That it is a possible Scheme that the Author is clear from any Contradictions to Natural Reason, but hath not avoided some Numerical Contradictions. That this Hypothesis amounts to thus much; 'There is One Senior and Two junior Gods. Again, speaking of the same Hypothesis, p. 37. 'It is not possible to say what are Three Gods, if this be not an Account and Description of Three Gods. Answ. It is not possible

possible to say what is a Contradiction, if there be not many contained in these Assertions: A possible Scheme, and yet amounts to Tritheism! Doth not plain Tritheism amount to a Contradiction to Natural Reason? If not, Why do they so often sound the Trumpet of Nonsense and Contradiction against the Doctrine of the Trinity on this account? If it doth, How can the *Hypothesis*, or the Author, (as he says) be clear of Contradictions to Natural Reason? Or himself of one or more with a witness? I thought a Contradiction to Natural Reason must imply an Impossibility; How then can a Scheme be possible, which implies Tritheism? And consequently a Contradiction to the Nature of God, (as themselves sometimes argue;) unless an acute Socinian, by virtue of an *Hocus Pocus*, can make a thing possible and impossible.

But the Author of the 28 *Propositions* stands charg'd with a Numerical Contradiction, tho' clear (as to his *Hypothesis*) of a Contradiction to Natural Reason: How so? 'Why, 'from the Definition of a Numerical and Natural Contradiction; (the last, as he expresses 'it just before, p. 35. a Contradiction to 'Natural Reason.) The first he defines, an 'Error committed in the summing up of 'things; the latter, a Contradiction that 'implies *Inconsistency and Impossibility in the nature of the thing described, as there described.* But by these Definitions he hath neither help'd himself, nor his Learned Person, out of the Ditch of Contradiction: For if it be granted

red (as he * tells us) ' *that his Hypothesis amounts to a plain Account and*
 * *Confid. on* ' *Description of Three Gods; I*
 28 Prop. p. 37. *defie the acute Socinian to defend it, or the Author, from a Contradiction to Natural Reason, without committing one himself.*

Farther, as to his Numerical Contradiction, in this case, as he has stated it, if it is not coincident with his Natural, yet at least proves (what the Logicians call) a consequential Contradiction, *viz.* When one is concluded from something asserted, that in it self does not appear to be one, which yet is as truly a Contradiction as an immediate one; for this Error in summing up, for which he charges his Learned Person, cannot be a Mistake in counting Three; For upon what score should this be called a Contradiction? But it is ' *a Conclusion from the*
 ' *Premises, which, he says, p. 36. is a summing*
 ' *of the whole Reckoning*, that is a Numerical Contradiction. Now I ask, Whether this Conclusion from the Premises do not, in his Opinion, imply a Contradiction to the Nature of God? If not, Why doth he charge the *Hypothesis* with it on this account? If it doth, his Numerical and Natural Contradictions are coincident, and he hath in vain troubled himself with the Distinction of Contradiction in this case, unless to make out a Complement to an Author of an *Hypothesis*, which he declares to be so much for the Advantage of his little envied Party (as he calls them) he will venture on the brink of
 a Con-

a Contradiction, by distinguishing a Numerical and Natural Contradiction, which yet, in this case, are as coincident as in the following Instance: *Caius* borrows of *Titius* Five Shillings, and pays him Three as a Discharge of his Debt, with an obstinate Denial of any more remaining due. Here a Natural and Numerical Contradiction (I may add, a Dishonest one) are coincident.

II. Secondly, To consider the Point of Contradiction, justly turned upon the late new *Photinians*, in respect of the Divine Attributes and Being of God. The *Socinian* Champion not being able to answer (among many other impregnable Arguments) that

*Consid. on the
Explic. p. 6.*

drawn by the Learned Bishop of *Worcester*, from the Notion of God's Eternity, endeavours to shuffle it off with an Harangue on the Nature of Duration, asserting, ' *That the Nature of all Duration consists in a successive* ; and so consequently the infinite Duration, or Eternity of God, must be compounded of past, present, and to come, or Moments in a continual flux; and then either the first Moment must be eternal, (which he grants to be absurd,) or else finite Moments added together must make up an absolute Eternity: Which is as great an Absurdity, as an Infinite compounded of Finites, or eternal Motion in Philosophy.

Next the Immensity of the Divine Nature, God's Omnipresence and Omnipotence, are confounded by a kind of Ubiquity or Presence with all things by the Divine Power and Exercise

Exercise of it, exclusive of his Nature, which I think needs no Confutation, nor yet the Incomprehensibility of God, only in respect of his ways, being unsearchable and past finding out ——— This Assertion in others, excludes God to be truly Incomprehensible in his Nature, as well as the Author's denying the Attributes and Being of God to be Incomprehensible, founding his Argument on this absurd Supposition, *That*
' we have a clear, distinct, and
' adequate Conception of them.

*Consid. on the
 Explic. p. 7.*

Upon this, and the like Suppositions, the Socinians have proceeded to subvert the Gospel-Mysteries; and a late Author has built chiefly his Work of the Gospel no Mystery, allowing no other Rule of interpreting Scripture, but by our natural Idea's, and no Doctrine in the Bible, but what we can comprehend: So farewell to the Duty, even dictated by natural Reason, which God may justly require, *viz.* To be believed on his Word in what we cannot comprehend.

CHAP. III.

The Charge of the Socinians against the Church, for perverting and corrupting Holy Scripture, justly turned upon them. Instances of their perverse Interpretation of Scripture. Of their way of understanding the Authority of the Sacred Writings.

III. **T**HE Corruption of the Holy Scriptures (which I shall shew they charge on the Christian Church) becomes a just Charge against the late *English Socinians*, especially in respect of their Interpretation of the Divine Writings; and the plain Abuse and Corrupting of them, notwithstanding the great Value they pretend to have for them. Indeed their Interpretation of several Texts relating to the Blessed Trinity, is not only various, but contrary each to other. *Socinus*, and some of his Followers, interpret the beginning of *St. John's Gospel*, to *ver. 14.* of the Personal Word; the late ones of an Attribute, the Wisdom or Power of God was *made Flesh*: And yet this Author, *p. 10.* makes

*Consid. on the
Explic. p. 10.*

this to amount to no more than what is express'd in *Act. 10. 38.* *God anointed Jesus of Nazareth with the Holy Ghost and with Power.* Thus they give any Interpretation their Fancy will cre-

* See Bishop
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be a moral Creation : If that will not do in those Texts, that plainly referr to a natural Creation, then they must not be understood of Christ. Such Tricks and Evasions shew at once the Weakness of their Cause and Folly, in thus racking the Scriptures by their Fancy to comply with those Opinions they have imbibed.

I will now only give a Specimen of the forefaid Socinian Author's Legerdemain, in p. 52. upon Col. 1. 16. *For by Him were all things created that are in Heaven, and that are in Earth : * All things were created by him and for him.*

* *Confid. on the Explic. p. 29.*

These Expressions undoubtedly point at our Blessed Saviour, as the Learned Bishop Pearson not only proves, but makes them an Argument of our Saviour's Divinity, from his being evidently asserted the Cause and ultimate End of † All Things.

Tho' some Socinians expound creating *All things, &c.* with re-

† *2d. Article on the Creed.*

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' Creation, or Christ's bring-
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Confid. on the Explic. p. 51, 52.

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Principle is evident: For if, according to them, the *Messiah* be but a meer Man, it is strange Divinity, for all things to be made for his use and service, tho' it may contain a Truth, as he was the true living God, by whom and for whom all things were made.

The next Undertaking of our late *Soci-nians* to uphold their Tenents, is, to unhinge the Authority of Scripture, especially as to that part, or those Books, which are brought by the Christian Church as an Argument

against them. This a *Great Man did prophesie would be the Issue, as indeed it was, by their being pinch'd by his Learned Pen. in the Interpretation and Application of the first Verse of St. *John's* Gospel, and other Texts, to the Eternal Word. So that these Men

speaking out of the Mouth of their†*Hercules*, 'I should be glad to see a good Answer to the Ex-ceptions against the Books which we receive as St. *John's*, that were made by the Antient Unitarians, &c. and so their Desire (as they pretend) not being fulfilled, their great Grand-fire *Cerintus* must stand fairest for the Author of it; and to cramp the Arguments of the Church, drawn from the Interpretation of Scripture, or its Authority, to defend the Blessed Trinity. We are told further, 'That the Texts used to defend it are doubtful, and moreover corrupted on purpose, as I shall hereafter make it appear to be their Opinion.

So that it is a *moot* Point, which is their greatest Crime, to rack the Holy Scripture by such trickish Interpretations, or downright to deny its Authority ; since this is done by them to serve a Turn, and to support their Principles, for which they shew a greater Value than for Reason or Scripture, notwithstanding their glorious Pretences to them both.

CHAP. IV.

The Unreasonableness of Socinianism more clearly demonstrated, because prop'd up with unjust Accusations of the Christian Church. The Charge of Idolatry turned justly on the Socinians. The late Socinian Calumnies against the Fathers. Their holding the Apostles Creed in the Unitarian or Socinian Sense. The Argument drawn from the Apostles Creed in favour of Socinianism, refuted.

IV. **T**HE deepest Charge on the Christian Church is the Guilt of Idolatry, with which the *Socinians* would wheedle Men out of her Doctrine and Communion, and think to gain Profelytes ; and therefore since the Defence of the Church hath been undertaken with incontestable Arguments in this Point, by Learned Men, to prove her Innocency, I shall endeavour only to shew, that the Edge of this Accusation, as of the following, is justly turned upon themselves. For *Socinus*, and some of his Followers,

maintained, That Divine Worship, as Invocation in Prayer, is to be given to Christ, as evident from Scripture. Thus when his Disciple *Francis David* had swallowed his Doctrine of our Saviour being a meer Man, yet denying him Worship, lest he should incur the Guilt of Idolatry; *Socinus* proves by incontestable Arguments from Scripture, a proper Adoration to be due, yet subtilly disputes against our Saviour's Eternal Divinity, with Evasions fetch'd from an uncouth Interpretation of Scripture, of which he gives a clear Specimen in his Comment on the first Part of the first Chapter of *St. John*, besides

other Texts fully shewn by the
Article 2. Learned Bishop *Pearson* in his *Exposition on the Apostles Creed*.

Some of the late *Socinians*, if not most of them, acknowledge, That the Adoration of our Saviour, and the Invocation of Christ in Prayer, is maintained by some of their Brethren, but apologize for it as a harmless Mistake, and declare only a Veneration due, with the Rejection of Divine Honour, and Invocation in Prayer. Now both Parties thus divided in the Consequences, yet united in the common Principle of our Saviour's being a meer Man, having no Existence Seventeen hundred Years ago, are guilty of Idolatry, or at least of abetting it, and unjustly laying the Accusation on the Church, as consequent of her Doctrine, when it will more evidently follow from their Principles and Practices howsoever disguised.

For

For as to Invocation of Christ our Lord, in Prayer; if he is absolutely, and without Tricks, granted to be Omniscient and Omnipresent, &c. doth not this Practice and Acknowledgement more free the Church from Idolatry upon her Principle of his Eternal Divinity, than them upon their Principle of Non-existence before his Conception in the Womb of the Virgin? But if our Saviour be so far from being Omniscient, according to the late *Socinians*, (as their *Apollo* * tells us,) ' That he
' knows not the Prayers and
' Wants of Christians in particular; That he
' is wholly ignorant of these things, but by
' Revelation or the Ministry of Angels, from
' whence he hath his Information. Here are the Dreggs of Popery in *Socinian* Disguise (as I shall afterwards shew they suck in many) to prop up their Doctrine, and excuse themselves or their Party from Idolatry. But, my acute *Socinian*! canst thou thus boldly condemn Christ's Church, and yet thus frivolously excuse thy Party more clearly involved in the Guilt laid to their Charge? Canst thou, in a Fit of Zeal, cry down the Worship of Saints, and Invocation of them in Prayer, as absurd; yet, when it is for thy turn, fall into the same Condemnation, and use the same Weapons of Defence for thy Brothers giving Divine Honour to one that is supposed a meer Creature? To conclude this Point; seeing some of the *Socinians* do discern and maintain the Adorability of Christ as a just Consequence from Scripture, but not his Eter-

**Confid. on 1st h^o*
Expl. p. 26, 27.

nal Divinity ; and the late *Socinians* do not see the Duty of Adoration of Christ in Holy Scripture, and deny the Adorability of Christ to be a just Consequence of their common espoused Principle, the plain Issue and Consequence is, the Guilt of Idolatry lies at their Door, between them, and the Church gains the Advantage of being free from it, by truly acknowledging both the Eternal Divinity and Adoration of Christ, as necessary Consequences drawn from Holy Scripture.

From the bold and groundless Charge of Idolatry laid against the Christian Church in general, I proceed to other Calumnies with respect to the Fathers.

V. And as to the Fathers ; the *Socinians* shew a different Respect to those of the first Centuries, and the Fathers of the Church in following Ages. They sit in the Seat of the Scorn, and judge these last with Contempt, especially our *English* new *Photinians*, (as we have it from the Mouth of this Oracle) who pretends to declare their Sense and Meaning :

*Confid. on the
Explic. p. 52.*

For as to the Fathers of the first two or three Centuries, he says, they are wholly *Unitarians*, (which is the greatest Calumny that can well be charged upon them,) tho' it was to gain the reputed Honour of having them on their side, and to get Profelytes, which may have some Veneration for their Sentiments lurking in their Souls : For he some-

p. 52.

times speaks of them as generally *Arrians*, that is, for Fourteen hundred Years,

Years, holding the same Doctrine for substance as they did ; tho' the refined *Arrians*, as corrupt as they were in the Doctrine of the Trinity, declared an Abhorrence, in the most solemn manner, to the Tenents of *Sabelius*, *Samosatenus*, *Photinius*, of which Tribe are the *Unitarians*.

Besides, how doth this Position consist
 ' with his Assertion of the Hy-
 ' pothesis of the 28 Propositions *Consid. on the*
28 Prop. p. 1.
 ' being a possible Scheme, and the
 ' Doctrine of the Fathers ? If he mean the Fa-
 thers of the two or three first Centuries, then
 they must, according to him, be both *Unita-*
rians and *Tritheists* ; for he roundly proclaims
 this *Hypothesis* to be plain *Tritheism* : But if in
 this Assertion he means, that the *Hypothesis*
 contains the Doctrine of the *Nicene* Fathers,
 and those that were after them, how doth this
 consist with the *Encomiums* of the Author of
 the 28 Propositions, and his *Explication*, ' since
 ' he gives up above Twelve or
 ' Fourteen Centuries (another Ca- *Consid. on the*
Explic. p. 52.
 lumny against the Fathers of
 ' those Ages) ' as no good Credit to the Doctrine
 ' of the Trinity.

The next Calumny is included in intima-
 ting the Fathers to hold the Apostles Creed
 in their [*Socinian*] sense, viz. ' of one Person
 ' in the Godhead, and Jesus Christ not being
 the Eternal Son of the Father, but a meer
 ' Man, that had no Existence before his Con-
 ' ception in the Womb of the Virgin.

Again, ' That the Apostles Creed * is * P. 52, 53.
 ' incontestably for them, [and why ?] because it
 ' admits

*' admits not, but is repugnant to the Doctrine of
' the Trinity. So here is a two-horn'd Dilemma,* with which he pushes the Fathers; for if they hold the true Sense or Doctrine con-

*Confid. on the
Explic. p. 30.*

tained in the Apostles Creed, they are certainly (according to him) Unitarians or Socinians!

*' If not, then they resist the Truth, which is (says
' he) in their (that is, the Socinians) hands,
' and all the World cannot wrest it from them.*

Brave Almanzor! But I shall take leave to tell this Gentleman, that a plain honest Country-man with his Bible and Catechism can do it, by shewing our Saviour's being truly and perfect God from those plain Places of Scripture which speak of him, as, *God that made all things, for whom and by whom all things were made, Col. 1. 16. God blessed for evermore, 2 Cor. 11. 31. And that, thought it no robbery to be equal with God, Phil. 2. 5. That it was of him it is spoken, that God redeemed us with his own blood, Acts 20. 28.* which wrests the Truth of the Apostles Creed out of their hands, who pervert its meaning against the plain Scope of Holy Scripture, and Brag of the Truth, to wheedle Men of corrupt Minds with an Argument drawn from the Apostles Creed, to the plain Calumny of the Christian Church. But if any should be afrighted with this Club, whereby they endeavour to knock down ignorant Men, and rob them of their Creed, I can certifie them for their Comfort, that they may assuredly find this wrested out of their (Socinian) hands by that courageous Champion

pion of the Truth, I mean Bishop *Pearson* in his *Exposition of the Apostles Creed*, wherein he hath proved the Truth of our Saviour's Divinity, and the Doctrine of the Blessed Trinity, to be certainly and necessarily contained in the Apostles Creed. This Book remains a perpetual Monument of their Shame and false Brags, till they have answered it, which I believe they have the subtilty never to attempt, lest it prove a File too hard for their Teeth, tho' they can nibble at every late Explication that offends them.

He farther intimates, ' *That the Apostles Creed was the only Creed for*
 * *Three hundred Years.* So that * *Consid. on the Expl. p. 52.*
 the Strength of the Socinian Argument drawn from the Apostles Creed, (with which this Party makes a mighty noise, to divert Men from the Belief of the Trinity,) lies in these Assertions, ' That the Apostles
 ' Creed doth not contain, but is repugnant
 ' to the Doctrine of the Trinity ; and, That
 ' this Creed was the only Creed in the first
 ' Centuries. Therefore the Conclusion they make, is, That they only stick with the Fathers of the first Centuries, to the Primitive Rule of Faith, in exclusion of those who acknowledge the Doctrine of the Trinity, as held by the Christian Church in succeeding Ages. The Weakness of their Conclusion, and consequently the Sham of this Imposing Argument, will appear from the Falsity of the Premises.

For first, to bring these Gentlemen out of the Clouds of Equivocation, in which they frequently

frequently wrap themselves. By the Apostles Creed', they either understand the Form of Words and Expressions, or the Doctrine in these Articles : If the latter, it is acknowledged, that this was published by the Apostles to Christians ; but then it includes the Holy Trinity, Father, Son, and Holy Ghost, as the Object of Faith, and consequently God, in whom alone we are to believe, to whose Service alone we are dedicated in our Baptism ; and this shews the constant Belief of the Church in all Ages, baptizing into this Faith, and in the *Name of the Father, Son, and Holy Ghost*, however the Forms of Confession differed. So that so far is the Faith in the Trinity, Father, Son, and Holy Ghost, as true God and Eternal, from being excluded in a Rule of Faith, that it is evident it is the Root and Foundation of all Creeds and Forms of Faith ; which tho' they differed as to Expressions in other Articles, and had

* *Ecclesiastic*
Hist. p. 10, 11.

much variation as to the Number of Articles, (as Dr. *Du Pin* * shews ;) yet agreed in expressing a Belief in the Father, Son, and Holy Ghost, into which Faith Christians (as I now remark'd) were baptized. But if by the Apostles Creed be meant the Form of Words and Expressions, such as we now have under the Name of the *Apostles Creed*, or One anciently drawn, tho' it admit of some variation, as to some Articles. This is no more to the purpose, than it is true the Apostles Creed, in this Sense, was the only Creed for Three hundred Years ; for tho' it
be

be granted, that the Articles of this Creed contain the Doctrine of the Apostles which they published, and so may be the Apostles Creed in sense, tho' not in Words and Expressions as to form, appears from the Arguments of Learned Men debating it, and from this Person's own Observation, of the antient Creed ending with the Holy Ghost, but more-especially the Variety of Creeds or Forms of Confessions of Faith, used even in the second and third Centuries, as Dr. *Du Pin* shews, which is sufficient to shew the Weakness of this *Socinian* Argument, and the Falsity of the Apostles Creed (as to Form and Expressions) being the only Creed for Three hundred Years. He might with as good a grace (had it been for his turn) have said, It is so, in the following Ages of the Church, since the Church uses this Creed at Baptism, notwithstanding many other Confessions or Forms of Faith to expound it, and to secure the Belief of the Holy Trinity, according as it was oppugned by Hereticks sprung up in divers Ages.

C H A P. V.

Calumnies against the Fathers, or the Christian Church, for above Twelve hundred Years. Against the Moderns, especially the Members of the Church of England. Three Instances of bold Socinian Calumny, levelled against Grotius, Hooker, and the Animadverter.

AS to other black Calumnies against the Fathers, for above Twelve hundred Years, or rather the Christian Church, including this time, we need only have recourse to this Interpreter of their Mind, who summs them up in this general Charge,
Confid. on the ' Of wilful corrupting the Scrip-
Expl. p. 30. ' tures in the Original Copies,
 ' Interpretations, and Translations of them,
 ' an Engine (supposed by him) to be set at
 ' work by the Christian Church, for above
 ' Twelve hundred Years, on purpose to blend
 ' the Scriptures to the Doctrine of the Tri-
 ' nity ; and that were it not
 P. 44. ' for this, and Awes and Byas-
 ' ses, we should desert the Doctrine of the
 ' Trinity, and come over to the little en-
 ' vied Party of the Socinians.

This is a home Endictment, but our Comfort is, it is as false, as bold, till he can prove these Premises, upon which the Proof of it depends ; viz. That he or any of his Party hath the Secrets of Mens Hearts revealed to them ; that all the Designs and Intentions of Thousands of the Church, are regulated by worldly

worldly Interest, in matters of Religion, or as great a concern, as the Salvation of their Souls; and that the Faith of every one of them is leavened with Hypocrisie : On the other hand, that there are no Awes and Byasses among the *Socinian* Tribe ; no Allurements from the strong Inclinations of degenerate Mankind, *viz.* Pride, Self-Love, and Conceit, to come under the Banner of the Learned Tribe, that hath (if we will believe them) engross'd Wit and Reason, and the Pearl of Divine Truth into their Possession. In a word, that every one in the *Socinian* List, by being enrolled, becomes such a mighty Conqueror, as to subdue, what this Author acknowledges to be in them ;

viz. ' Strong Inclinations to do *Confid. on the*
' what is for their Interest. *Explic. p. 44.*

To come more particularly to the Moderns, those of the Church of *England*, and other Members of the Christian Church, in these latter Ages. The late *English Photinians*, by the Mouth of their Interpreter, to blacken them with Calumnies, have rank'd them into *nominal* and *real* Trinitarians. The first by them are accounted *Sabellians*, or disguised *Socinians*, as little differing from themselves, but only in a *Metaphysical* Cant, as holding the Blessed Trinity to be nothing else, but meer Modes, Properties, Qualities, &c. The occasion of this Calumny, they have taken chiefly from the unhappy Difference of late about the Explication of the Trinity, which I shall not meddle with, any further, than to wish some had been so prudent, as not to have

have kindled these unnecessary Flames, and given Advantage to the common Enemy, by the Attempt of rendring this Sublime *Mystery* plain, easie, and intelligible, by receding from, and changing the agreed Terms of the Church, into new ones of their own.

But of the divers Instances given of their Calumnies, I shall single out only Three, in which the Calumny will appear to be very palpable.

The first is the Learned *Grotius*, who with them must be a *Socinian*, and therefore complemented, and quoted frequently with the Title of the Illustrious *Grotius*; and this Calumny arises from no other Occasion, but this

*Consid. on
the Explicat.
in Answer to
Archbishop of
Cant. p. 47.*

Great Man's too much indulging his Critical Genius, in his interpretation of some Texts of Scripture dissonant from that of the Fathers, and generally the Interpreters of the Church; in which he hath given some Advantage to the *Socinians*, but not so much as they have taken by a false Conclusion: For Instance, They have eluded the force of the Argument for Christ's eternal Divinity, drawn from those Texts, which express, That *all things were made by him, and for him*, from *Grotius's* Interpretation, or Allusion rather to the Opinion of the Rabbins, That all things were made for the *Messiah*. Now upon *Grotius's* declared Principles, that our Saviour was truly God, who was the *Messiah*, I see not a bit of an Argument from this Interpretation, unless to such Men as beg the Question they are disputing on: But suppose *Grotius* had really

really given up some of those Texts alledged by the Fathers and Moderns in Defence of the Trinity, What is this to the purpose? How doth this conclude *Grotius* to *Socinianize*, when he defends some Texts with the Fathers, as a clear and sufficient Proof of the Trinity, and hath plainly oppugned their Doctrine in several Discourses, and defended the *Eternal Divinity, Incarnation, and Satisfaction of Christ*; which last is the very Test of the *Trinitarians*, which no *Socinian* would ever take; so that I can see no other Conclusion but this from their bold and false one, That because some Texts of Scripture in Defence of the Trinity are supposed to be given up, therefore all are; from which I may infer this Conclusion, That some, and all, are the same in the *Logick* and Probity of our acute *Socinians*.

The next I shall mention, that is defied by this *Goliab* in a set Discourse, is the Judicious *Hooker*, in which this acknowledged Ornament of the Church of *England*, is charged 'not only
' with speaking uncorrectly, and
' unorthodoxly of the Trinity
' (as it is now held) but run up-
' on the fatal Consequence (as he supposes)
' of Nonsense and Contradiction, out of
' which he challenges all his Followers to
' rescue him: But there is no need to rescue this great Man out of this forlorn Estate, into which he never fell, but much need of a rescue of this Author from the guilt of Calumny, and breach of Duty towards his Neighbour,

*Consid. on the
Explicat. by
Mr. Hooker.
p. 26. 28.*

Neighbour, by a sincere Repentance; both which I hope to make appear, by giving the Words of the Reverend *Hooker*, in his short Discourse of the Blessed Trinity, and making some Remarks on the *Socinian* Exceptions against it.

Mr. *Hooker* being about to treat of the great Mystery of the Incarnation, thought fit to speak of the Blessed Trinity, as necessary to explain and open the Mystery of the Incarnation in these following Words, in his Fifth Book of his *Eccles. Polity*, Sect § 1. viz. *The Lord our God is but one God. In which indivisible Unity notwithstanding, we adore the Father, as being altogether of himself; we glorifie the Consubstantial Word, which is the Son; we bless and magnifie that Co-Essential Spirit, eternally proceeding from both, which is the Holy Ghost. Seeing therefore the Father is of none, the Son is of the Father, and the Spirit is of both, they are by these their severall Properties really distinguishable each from other. For the Substance of God, with this Property to be of none, doth make the Person of the Father; the very self-same Substance in Number with this Property to be of the Father, maketh the Person of the Son; the same Substance having added unto (else Mr. Hooker's Sense will be perverted) the Property of proceeding from the other Two, maketh the Person of the Holy Ghost. So that in every Person there is implied both the Substance of God, which is one; and also, that Property which causeth the same Person really and truly to differ from the other Two. Every Person hath his own Subsistence, which no other besides hath, although there be others besides that are of the same Substance.*

These

These are the Words of the Judicious *Hooker*, upon the account of which, this *Socinian* draws up a terrible Indictment against him, to the disparagement (as he designs) of the Doctrine of the Trinity; and so this good, learned, and discerning Man, must be demonstrated to speak uncorrectly about the Trinity. This is no great matter, not worth taking notice of, were it not for the Method, which this acute *Socinian* takes, (worth our Observation) to prove this Charge, which is in this manner. First, he fawns on Mr. *Hooker* with giving him the Character of a good, and learned, discerning Man; then, to make it probable, that such an one should make a slip of his acute Judgement in the Doctrine of the Trinity, he insinuates,

‘ he did not deliver himself with
 ‘ his usual Precaution and Judg-
 ‘ ment. (a soft Expression for
 being careless and negligent in treating of the
 Doctrine of the Trinity) ‘ because there
 ‘ was no dispute about it in his time: But was
 there no dispute about it in his time? He
 might have said as well, there were no *Atheists*,
Deists, or *Socinians*, which being false, and
 this a Truth, that the Doctrine of the Trini-
 ty was continually oppugned by those that
 lie in wait to deceive; this did oblige a good
 Man to deliver himself with the greatest Cau-
 tion; for how is it consistent with one of
 his Character, not to be cautious about the
 Fundamentals of his Religion, not to use his
 greatest Care and Diligence in delivering
 himself about the Doctrine of the Trinity, a

See *Confid. on*
Mr. Hooker's
Explicat. p. 26.

Doctrine, (as St. *Austin* observes) ‘*in quâ
 nihil periculosius erretur, nihil laboriosius quæra-
 tur*: Nor is it consistent with an *Acute* Man
 to trip for want of Caution, through which
 he would give the greatest Advantage to
 those against whom, or rather for whose sakes
 he wrote his Book; for what greater Ad-
 vantage could he have given them, than an
 occasion to say, in this case, He seem’d
 Acute and Elaborate in those thing agreed on
 both Hands; not to be Fundamental; yet to
 be Uncorrect, in the most important Article,
 of Faith agreed on. What was this but to
 give them occasion to charge him with being
 minute in lesser, and neglect *Baptizæ* the
 more weighty Points of the Christian
 Faith? So that this acute *Socinian’s* Argument
 (which is a sign it is not good) proves too
 much, since the Premises will bear no other
 Conclusion but this, That this acute *Socinian*
 hath talk’d inconsistently, and contradicts
 himself; which is no great wonder, since he
 is apt to do it almost in every Page, and has
 done it effectually in the next part of the In-
 dictment, (as I shall endeavour to shew,)
 which is, That Mr. *Hooker* delivers himself
 unorthodoxly, in these very few Lines con-
 cerning the Blessed Trinity. Here my acute
Socinian, to proceed *Mathematically*, hath his
Postulata, viz. That the Doctrine of the School-
 men is the Rule of Orthodoxy about the Tri-
 nity; that is, we are to pin our Faith in this
 Point on the School-mens Sleeves; that *Pet.*
Lombard is the Oracle of the Schools, and his
Ipse

Ipse dixit is that by which Schools, Universities, and Mr. *Hooker* must be tried for Orthodoxy. This is the summ of his *Postulata* ; and the force of his Argument drawn from them against Mr. *Hooker's* Orthodoxy, lies in this, *viz.* That it is impossible to make a Sentence produced out of *Pet. Lombard*, consist with Mr. *Hooker* : But to try, whether what seems impossible to a *Socinian*, may not only be possible, but a certain Truth ; let us consider the Sentence out of *Pet. Lombard*, which is, '*Essentia Divina non est generans nec generata, nec procedens.*' My acute *Socinian* asserts, That Mr. *Hooker* expressly ascribes these Properties to the Divine Substance and Essence ; *Ergo*, Mr. *Hooker* is unorthodox : Were this true, that he did ascribe these Properties to the Divine Essence, abstractly and absolutely, and not relatively to the Divine Persons as such ; this, I grant, would prove him unorthodox, though not by virtue of his Argument, which can prove only that *Pet. Lombard* is inconsistent with himself, who asserts these to be personal Properties, as Mr. *Hooker* would grant, who yet makes no mention of Two of these Properties in *Pet. Lombard's* Sentence : With what Face then can this *Socinian* say, that Mr. *Hooker* says, ' That these Properties, *viz.* *unbegotten, begotten, proceeding* being in the Divine Essence ' make it to be Three Persons : That which Mr. *Hooker* says in those very few Lines is, That the Father is of none ; the Son of the Father ; the Holy Ghost proceeding from both ;

See *Confid. on*
Mr. Hooker's
Explicat. p. 26.

both; that these Properties in one, and the same Substance in Number, do make the Persons that is *formaliter, non efficienter*, by which they are distinguished as Persons; the Divine Essence common to them all being included in each Person.

But to proceed to the last Charge, which is this, *viz.* ‘ of bringing this acute and good ‘ Man into the Snare of a Contradiction, ‘ from which he challenges the World to ‘ rescue him. But how? Why

See *Confid.*
on Mr. Hook-
er's *Explicat.*
p. 27.

Mr. Hooker saith, (as he tells us) ‘ That the Properties to be of ‘ none, to be of the Father, ‘ and to proceed together with ‘ the Substance of God, do make the Per- ‘ sons of the *Father, Son, and Holy Ghost.* Mr. Hooker doth not word it thus, which I remark, because from this wording of it he runs away with the Sense by a Fallacy; for he next argues, ‘ that it is an Untruth that ‘ these Properties make the Persons; and so it is that Mr. Hooker formally asserts it; for it was one thing to say, as Mr. Hooker doth, that the Substance of God with this Property of being of none makes the Person of the Father; and another thing to affirm, that this Property to be of none makes the Person of the Father: For the first includes the Divine Essence, as necessary to make, *i. e.* *Formaliter*, a Person; whereas the second seems to make a Person a meer Property, as he proceeds with the Fallacy, and insinuates this Conclusion, which he calls a Riddle propounded by Mr. Hooker, ‘ That the self-same Substance

‘ Substance in number is unbegotten and be-
 gotten. But Mr. *Hooker* doth not meddle
 with these Terms, and this acute *Socinian* takes
 it for granted, That to be of none and unbe-
 gotten are the same. What formally and
 adequately the same? But to let that pass,
 and give the *Socinian* scope: ‘ Unbegotten
 ‘ and begotten, says he, are con-
 ‘ tradictory Terms, and therefore
 ‘ not to be applied to the same
 ‘ Substance in Number. So

See *Confid.*
 on Mr. *Hook-*
er's *Explicat.*
 p. 27.

Mr. *Hooker* is infallibly entang-
 led in a Contradiction, without Remedy,
 tho’ some good Friends speak a good Word
 for him, and will not believe that he affirms
 (which is a flat Contradiction) that the same
 Substance is unbegotten and begotten. But
 this will not excuse him, since (as the acute
Socinian goes on) he, *i. e.* Mr. *Hooker*, saith,
 ‘ That as it is in the Father, it is unbegotten;
 ‘ as it is in the Son, it is begotten. But I
 will not trouble him with an Objection
 against the Truth of such Expressions being
 found in Mr. *Hooker*; for I find he begins to
 be in a Passion, crying out, ‘ *What do we*
reckon we have to do with Fools?’

p. 27.

and so proceeds roundly to
 combat with his own Shadow, and fight
 with the conjured-up Paradox falsely fastned
 on Mr. *Hooker*, of the Substance unbegotten
 and begotten, and brings such Troops of Ar-
 guments designed to knock down Mr. *Hooker*,
 which if any of this *Socinian's* Profelytes
 should take for Demonstrations, the World
 will suspect what kind of Persons this acute

Socinian thinks he hath to deal withal. But I will tell them a Secret, I mean those that are better acquainted with the two-column'd Writings than with the History of the Church; That as great a Man of Wit and Reason as they take this *Socinian* Author to be, yet the Arguments here are not of his own invention and making, but the *crambe millies cocta* of the *Arrians*, who made a great noise with *genitus* and *ingenitus* against the Trinity held

by the Catholics. *St. Ambrose* Lib. 4. *de Fide*, Cap. 4. takes notice of this as their great Objection, and gives much the same Answer for the Satisfaction of the Emperor to whom he writ, which is generally given in this Point, *viz.* That these Terms were properly Terms applied to the Divine Persons, to distinguish them from each other, and so, as relative Terms, did not belong to God essentially, or the Divine Essence abstractedly, common to the Father, Son, and Holy Ghost, who are the Three Hypostases in the Godhead, distinguished by their Personal Properties.

I come next to discuss this *Socinian's* wonted Insincerity, or rather Calumny, in dealing with the Animadverter. He charges him with making the Divine Persons nothing else

but Three Modes or Postures,
p. 22. or (*horresco referens*) Gambals.

The Occasion of which Calumny he takes from his asserting the Numerical Unity, or One Substance of God in Number, with the judicious *Hooker*, and that the Divine Persons

Persons are distinguished by Modes and Properties and Relations, as the Fathers and Schoolmen speak. And for alluding to Postures in Bodies, affirming Modes to Spirits to be in Allusion what Postures are to Bodies; from which I shall shew he had no occasion given him from the Writings of this Learned Person, to charge him with being a *Sabellian* or Nominal *Trinitarian*, or loading him (as he does) with other Calumnies, and this, because the Charge touches the many Defenders of the Blessed Trinity in the Christian Church, who agree to the Summ of what the Learned Animadverter hath laid down, concerning the Numerical Oneness of God, and Distinction of the Divine Persons. For first, he cannot, without apparent Calumny, be stiled a *Sabellian* or Nominal *Trinitarian*, who often declares, that the Father, Son, and Holy Ghost, are Persons really distinct from each other by their Personalities or Properties, which he calls Modes; tho' there is the same Numerical Substance in all and each Persons, in whom it is (as he asserts) wholly and entirely, by Communication to the Son, and Holy Ghost, and Originally in the Father. So that as the Father with this Property being of none, the Divine Essence being included, cannot without Absurdity be stiled a meer Mode or Property; no more can the Son, and Holy Ghost, *ex Hypothesi*, of having the same Essence wholly and entirely communicated, as it is his Assertion; in which, and the Assertion of the Divine Persons being really

distinguished

distinguished by their Personalities, (which consist in a peculiar manner (according to him) of Subsistence, whereby there are Three distinct Subsistences in One and the same Substance or Godhead, which is common to all, and included in each Person;) there is not the least room for the surmise of *Sabellianism*, since these Assertions will, in the judgment of all that understand the meaning of the Terms of this Author, remove him as far as may be from being a *Sabellian* or Nominal *Trinitarian*; especially when he had so accurately cautioned against this Blunder, (into which this *Socinian* falls

See *Animad.*
Chap. 8, p. 291.

for Calumnies sake) by remarking, ' It was one thing to say, ' the Divine Persons are meer ' Properties; and another thing to say, they ' are distinguished by their Personal Properties or Relations, (which he calls Modes;) which latter he demonstrates to be his meaning, by telling us over and over again, that the same Divine Essence or Substance is included in each Person; and so I need not stand to Remark his Charge against the Animadverter, of making the Persons in the Trinity nothing else, or equivalent to Three Postures, since this shews the *Socinians* excellent way of answering Books, by leaving the Discussion of the Arguments too strong for him to attack, and catching only at Expressions, to which he gives a false turn with his Wit. But tho' this was but an Allusion, from which every Duncie knows an Equivalency of Expressions cannot, ought not to be drawn;

drawn; yet it must be acknowledged, that it was needlessly brought, and not well becoming the Merits of the Cause, which in the Esteem of many, judging more by the *quis* than the *quid*, was lost hereby to the Animadverter. But had he observed the Apostolick Precept, to oppose Gainfayers with Meekness, and not like a rash General, by too eager Pursuit of his Enemies, lost the Advantage gained in Battle, he might have been a mighty Conqueror over himself, his Antagonist, and perhaps many others now prejudiced against the important Cause he undertook. History tells us, when *Austin* was sent by Pope *Gregory* to convert the *Saxons* to Christianity, they, by his Deportment, concluding that the Virtue of Humility was not in him, went away, and would admit of none of his Arguments to convert them. And I remember *Ludovicus Vives* hath this Remark on the Success of St. *Austin's* Dispute with the Heretick *Manes*, that so great a Victory over this Monster of Religion, was due no less to his Meekness and Patience, then the Power and Strength of his Arguments.

C H A P. VI.

The Socinians vain Boast of Wit and Learning. Their unreasonable Pretence to Reason and Scripture, as undoubtedly on their side, demonstrated. Their profound Art of Equivocation. The Inconsistency of it with Sincerity in Religion, and to what Ends and Purposes the Practice of it is design'd. Conclusion, in hope of their Designs being defeated.

HAVING shewn how our new *English Photinians* oppugn the Doctrine of the Trinity by their Oracle, (to take his Expression) 'with as little Reason as great Calumny; I will endeavour to make manifest, in the next place, how subtilly he maintains their own Tenents by falsly boasting of Reason, Wit, and Learning; by speaking an *Unitarian* sense (as he calls it) in Scripture Expressions and Orthodox Terms, by virtue of the Art of Equivocation more than Jesuitical; and lastly, by using such Practices as are utterly inconsistent with Sincerity in Religion.

I. Our new *English Photinianism, Socinianism, or Unitarianism*, (call it what you please) like a subtle *Proteus*, that changes it self into many shapes, to lie in wait to deceive, presents it self under the guise of Reason, Learning, and Scripture; from whence it would make such a Figure, as if all these Properties were necessarily annex'd to it, and the Abettors of it were the only Learned Tribe, walking *Atlas's* of Truth and Religion;

gion ; and so this Oracle takes occasion to tell the World, ' *That it is a Point granted by the Learned of the Catholick Party, that they (Socinians) are superior to them at the Weapons of Reason and Scripture.* Indeed if proud Boasting, Self-conceit, &c. will prove it, they have a Right to their Claim ; if great Noise be a sign of deep Knowledge, it is with them ; of which yet I see no more Reason to be a sign of depth of Knowledge, than it is of deep Waters.

*Consid. on the
Explic. in An-
swer to the Bi-
shop of Sarum,
P. 19.*

If we measure them by their Writings, they are manifest Enemies to Learning, by endeavouring to overthrow the ways and means of improving it, either in Philosophy or Divinity. Thus they scoff at all Systems of Logick and School-Divinity, the Dreggs of which they yet suck in to maintain their Tenents, and under this colour abuse *Aristotle*, and trample upon *Des Cartes*, because he is look'd upon by them as unhinging Divine Revelation by his Philosophy : But then why should the *Deists* be in favour, especially since he modestly submits his Philosophy to Faith ? But it is to be suspected this is done rather for his Idea of the Soul, and Defence of its Immortality, and thinking Nature inconsistent with the Principles of the old Socinians at least, concerning its State of Inactivity and Imperception after its Separation from the Body, for which, among other Tenents (as this Author expresses it) the late ones have not declared ; nor have they declared
against

against it, as they were obliged, did they not hold it true, as they have done in other *Socinian* Points, which they thought was a Prejudice to their Cause. So that the chief Reason of setting this Engine on work, seems plainly to be this, to divert the Beau Esprits from Logick, Philosophy, School-Divinity, and Fathers, by giving a nauseous Idea of them. Thus *Julian*-like, the Current of Learning must be damm'd up, by which means they would probably want Weapons to defend their Religion, since it was from this the Learned Bishop *Pearson* drew Weapons so keen against the *Socinians*, that by the use of them they would be as mute, could Men learn to wield them, as they are (to their Shame) against the Book it self.

To this subtle Insinuation of their Reason Wit, Learning, evident Proofs from Scripture, as if these were Properties peculiar to the *Socinian* Tribe, they add the Art of Equivocation, by which they would seem to be Orthodox in Terms, and yet retain an *Unitarian* Sense, (as they call it.) Of this we have many Instances (in this Oracle) approv'd (as himself intimates) in the Writings of this Party, for this last Seven Years, without a Figure scarce any but his own. So that with this Art of Equivocation, by virtue of that is, they seem *verbis ponere, re tollere Deum*, I mean with respect to the Essential Attributes, which are thus seemingly held, and yet really overthrown by them. Thus, according to this Oracle, God is granted to be Eternal, that is, (says he) by
successive

successive Duration; God is Omnipresent too, that is (in the Air of Equivocation, without which a *Socinian* cannot breath) Omnipresent by Power, only exclusive of Essence; for as a Learned Bishop hath observed, this Author's Argument against the Union of the Divine and Humane Nature in Christ, doth overthrow as well the Omnipresency of God. For thus the *Socinian* argues, If the Humanity be united to the Divinity, it is to part of it, or to the whole; to part of it, is absurd, and likewise to the whole, says he, for this Reason, because then the Humanity must be commensurate to the Divinity. Again, God is incomprehensible, that is, in his Ways and in his Works, but still exclusive of his Nature, which this new *Photinian's* Knowledge must comprehend, according to his Assertion, That he hath a clear, distinct, and adequate Idea of God's Attributes. So that the Eternity, Omnipresency, Incomprehensibility of God, is plainly overthrown by the wonderful virtue of *that is*. And there will appear no less virtue of *that is*, concerning the Nature and Properties of Christ, as they are considered, especially by this Oracle of new *Photinianism*. Thus the Saviour of the World is asserted by this Party to be God (by the old *Socinians*, in the Term, truly God;) that is, God by Office? But how? That is, by the Constitution of Christ

See *Vindic.*
 of Bishop Til-
 lotson's *Serm.*
 p. 58.

Consid. on
the Bishop of
Worcest. Serm.
 p. 7.

Christ (tho' supposed a meer Man) in his Offices of King, Priest, and Prophet; so that this is all the Godhead allowed. Our Saviour (according to this Principle) only a made God, by virtue of his Office. I think this is as good Reasoning, upon the Enquiry whether this *Socinian* be a Man, it should be answered, (with a *that is,*) by his Office of Writing; it would be replied, he must be a Man in some other sense, *viz.* by Nature, *quatenus Animal Rationale*, else it was impossible he should be a Man in respect of Office in any sense; nay, 'tis as pertinent and proper an Answer to the Enquiry (as it is said of the ignorant Country-man) whether the King be a Man, that he is a Man by Office, tho' not by Nature, as it is to the important Question, whether Christ be God, that is, he is God by Office, and not by Nature; for it is as Essential to God, who hath the Government of the World, to be so by Nature, *viz.* an infinite, wise Mind, as it is for one that wears a Crown, and hath Dominion over a Nation, to be a Man. But the *Socinian* Oracle would elude the Force of this Argument, by Distinction of these Terms, God, a God, the God. 'It is inconvenient, says he, to call Christ God; 'Why? Because (as he goes on) it cannot 'be proved he is called so from Scripture. 'How read we in our Bibles, in the Translation? He will acknowledge God, but 'in the Original Θεός, which, when spoken 'of the Son, ought to be translated (according to him) a God. Then Christ is a God,

God, and how and in what sense he farther tells us by ; (that is,) a God, as *Moses* was a God to *Pharaoh*, and *Solomon* is styled a God in the Psalmist's Complement to him, *Psal.* 45. 6. *Thy Throne, O God, is for ever and ever.* ' But Θεός, when applied to the ' Father, must signifie *the God*, to denote the ' distinction of the One only true God from ' whatever may be called *a God, or God*, (that ' is) by Office.

Let the next Question be about Christ's being our only Mediator, and the Answer is given very nicely, much what according to the distinction of the Papists, from whom he hath raked some part of his

Answer, *viz.* That our Saviour, in one sense, is the only Mediator ; tho' in another sense, the whole Church Triumphant is Mediatrix. But in

*Consid. on
the Discourse
of the Bishop
of Sarum,
p. 28.*

what sense is Christ the only Mediator, *viz.* of the new Covenant? How? By bringing in the Gospel Covenant, as *Moses* was said to be Mediator of the Legal: For what Reason? Why, because, as he critically proves, a Mediator is *Internuncius*. I believe that Princes concerned in a Mediation of Peace, will not agree to this Character of a Mediator, but take it as an Affront to be look'd on as bare Messengers of the Peace. But after all his Criticalness about a Mediator, to do this and other *Socinians* no wrong, they seem to grant that the Covenant of the Gospel was founded on, or at last confirmed by the Blood of Christ, which is a much greater

greater Reason for our Saviour's being the only Mediator, than the former given; tho' why he should stand on that so critically, he best knows the Reason. Nay, 'Christ (says 'this Author) is acknowledged by the *Socinians* from the beginning in their Books, ' (not the *Racovian Catechism* excepted) to ' be an expiatory Sacrifice for the Sins of ' Mankind. For the Truth of this Assertion, as it respects the Acknowledgment of the *Socinians* in their Books, I refer the Reader to the Learned Bishop

Preface of
the Discourse
on Christ's Sa-
tisfaction, p. 8.

of *Worcester*, who shews that the Catechism had it not in the first Edition, but they alter'd it: And since they cannot elude this Truth, which is so plain from the Epistle to the *Hebrews*, they hold it by virtue of *that is*, which overthrows the sense of our Saviour's being an expiatory Sacrifice for the Sins of the World. For *Crellius*, &c. when they come to explain their meaning, make Christ's Death only the antecedent to this Expiation made in Heaven, by virtue of his Regal Power, and so confound the Priesthood of Christ with his Regal Office, and (as this *Socinian* Author does) with his Intercession: For by this Expiation of Sin, he understands not that sacrifice of himself offered on the Cross, but Christ's Intercession in Heaven by virtue of the Merit of his Sufferings. But what Merit of Sufferings can there be in a meer Man to reconcile a sinful World to an offended God? What Love of God in sending such an one to die, in
comparison

comparison of that of sending his Eternal Son, both God and Man, that by the infinite Merits of his Sufferings, God might be reconciled to Sinners.

But according to this way of defending Religion, by annexing the Idea of one thing to Words plainly and frequently used to give the Idea of another, they may with as good a grace defend, the Crow is white, and the Snow black : It will be as effectually done, as in this case, by an arbitrary use of Words.

This Art of Equivocation (which is worth our Remark) is carried on by our new *Pho-*
tinians to its height of Perfection, even to the defence, and with the excusing of some of the worst of Popish Tenents, *viz.* Invocation of Saints, giving Divine Honour to them, and Transubstantiation ; for this *Socinian Mysta*, in defence of his old *Polonian* Friends, that hold the Adorability of Christ, and his Right to Invocation in Prayer, pleads, that this is but an innocent Mistake, which he insinuates to proceed from their Apprehension of Christ, tho' a meer Man, yet in his exalted estate of his Mediatory Kingdom, coming to the knowledge of most secret Affairs by having them made known to him, tho' not in the Glass of the Blessed Trinity, (which would seem too apparently Papistical) yet by way of Revelation from God. This Author farther defends the Invocation of Christ in his Brethren, upon their Opinion of a plain Command in Holy Scripture, which *Socinus* zealously maintains as a Foundation of Christ's Adorability, and

D

by

by which this Author would distinguish the practice of Adoration from the guilt of Idolatry in the Pagans, by reason of Creature-worship; but Creature-worship is a Sin it self, and therefore no Command can be pretended to take off the Spot of Idolatry from those that are formally guilty of it, as the *Socinians* are, who upon their Principle in giving proper Adoration to Christ, do *in foro Conscientiæ*, give that to the Creature which is due only to the Creator: Besides, the Command of adoring Christ in Scripture is founded clearly on the incommunicable Properties of God ascribed to the Saviour of the World; else it would open the Door of Idolatry, whilst it declares its main Design to be to shut it, in the severe Extermination of Creature-worship. How then can this be an innocent Mistake, for which a subtle *Socinian* can find no other Fig-leaves but such as the Papists cover their Prayers to Saints reigning in Heaven with, and which will *ex parte* excuse the Idolatrous practice of the Pagans? Can the Figment in their Brain, of the Exaltation of a meer Man to a Mediatory Kingdom plainly incapable of it, wash away the Guilt of a Practice founded upon it, no more than Transubstantiation can the avowed Consequence of its Adoration of the Host in the Church of *Rome*; which yet

*Consid. on
the Explic. in
Answer to the
Bish. of Sarum,
p. 21, 22.*

this *Socinian* Oracle affirms to be a Philosophical Folly, and a Mistake into which they have been cozned by *Aristotle's* Philosophy, and the Hurt only lies
in

in the Consequence of it, *viz.* Adoration? But by this Principle, Monsieur *de Meaux*, the Bishop of *Condom*, and others, maintain the Consequence; and it is not only a Philosophical Folly, but dissonant to the Sentiments of the Christian Church (as'tis proved by Learned Men) for a Thousand Years against or destructive of the Nature and Properties of the Humane Body of Christ, which according to this Doctrine must be in the hand of our Saviour, at his Institution of the *Eucharist*, and at the several Consecrations (in the use of this Holy Institution) in Heaven and Earth locally, and in a Thousand places (as it may happen) at once; and all this against the plain Testimony of all our Senses, in the Object of the consecrated Elements of Bread and Wine, with this fatal Consequence of unhinging the Proof of the Truth of the Gospel, which chiefly, as to the Miracles, and especially the Resurrection of our Saviour, is founded on the Truth of our Senses in their proper Objects. So that we have the same Evidence for the Falseness of Transubstantiation, that we have for the Truth of the Gospel from the clear Testimony of Sense, as to its proper Object. And this doughty Oracle, to compleat his Art of Equivocation, de-
p. 22.
 claims upon the fallibility of our Senses, to take off this main Argument against Transubstantiation, *viz.* of the Bread in the *Eucharist* remaining in its nature, drawn from the Testimony of more Senses than one. But *quorsum hæc?* Why doth this *Socinian*
plead

plead thus for Transubstantiation, when the *Socinians* cry out against it, and this Author also insinuates in another Mood, and for his turn, that it was a Doctrine of Nonsense and Contradiction? Why here is a Cast of the new *Socinian* Subtilty and Art of Equivocation; Transubstantiation, and the Doctrine of the Trinity, must be laid upon the same Level of Absurdity, to decoy those that are against the one to be also against the other, as a late Defender of Transubstantiation hath laid it with the Doctrine of the Trinity on the same grounds of Faith to insinuate the one may as well be rejected as the other; and so this Author's Philosophical Folly (as he calls Transubstantiation) is a due Complement to those Papists that have help'd him to undermine the Blessed Trinity: And so he tells us further, that this Philosophical Folly arose from the use of *Aristotle's* Philosophy; an Insinuation false, as appears from the Examples of those who never fell into this Folly, yet have made use of *Aristotle's* Philosophy. But here is the Bottom of this Subtilty: The Fathers, and Schoolmen, and Moderns, used it (especially to their Confusion, Bishop *Pearson*) in their Writings defensive of the Articles of Faith, especially the Blessed Trinity; therefore this Philosophy *ad Leones*, and the Wolf will deal better with the Sheep.

*Consid. on
the Explic. by
Mr. Hooker,
p. 29.*

I may conclude this Point with the Commonplace Conclusion of this Author on Mr. *Hooker*; for it is but changing

changing the Application made to *Trinitarians* to those called *Unitarians*, and it will fit much better. ‘ Oh that our Learned Opposers (says he) would not reckon it is their Glory (to defend, says he) to oppose (may we say) long received Doctrines, as if (Prescriptions and Numbers, as he goes on) but more truly may we say, as if their Tricks and Equivocation could alter the nature of Truths and Untruths. Which, I pray, is more honourable, to own a clear and necessary Truth, or to set ones self to darken and obstruct it; I mean with respect especially to the Real and Eternal Divinity of our Saviour, so expressly asserted in Scripture? The latter requires more Wit, but the former deserves greater Praise before God, because it argues Sincerity and Justice.

They pretend to be a Tribe at Unity in it self, and to have at least no material Articles of Faith in which they differ; and yet there is a vast Disagreement, even in the most important Points of Religion, between the old *Socinians* and these new ones, refining (as they would make us believe) upon their common Principle of the Non-existence of our Saviour 1700 Years since. The latter give new and contrary Interpretations of some Texts of Scripture to the former, especially in those with which they pretend to subvert the Doctrine of the Trinity, the Eternal Divinity and Incarnation of our Lord; of which I have given an Instance from the First of St. *John's* Gospel; *Socinus* interpreting the Word, a Personal Word; *These*, an Attribute; and

after many Changes and Difference given of the Sense of Words intervening, at last this *Logos* (an Attribute) *οὐδὲ ἐγένετο*, a wonderful Incarnation ! which these new acute *Socinians* only found out. So that no sooner have they forsaken their Master *Socinus* in many Points ; as the Adorability of our Saviour, which he defends as a Duty, in practice, of great importance, and with Zeal proves it from Holy Scripture ; but *Fran. David*, and these new ones, look upon it as a Mistake, and no necessary Consequence from Scripture, and so leave him (to shift for himself in this and many other Tenents) and indeed the World of Christians, in what they are agreed on as material, designing to turn Christianity into Philosophy ; and so there may be as many Religions as often renewed as Almanacks, upon their pretended refining Principles of Reason. And therefore, to shew the excellent Commonplace Wit of this acute *Socinian*, I shall again produce his Words, and leave it to the Judgment of the Reader, whether they are more applicable, to the *Trinitarians*, (as he calls the Members of our Church) upon the account (as he takes occasion) from some late Explications of the Trinity, not reconcilable, as he argues to the Sense and Terms of the Church in the An-

Conclus. on
Cor. in Anf. to
the Archb. of
Can. p. 56

cient Creeds, or to the *Unitarians*, (as they call themselves.)
‘ They go all, says he, under the
‘ general Name of *Trinitarians*,
‘ but it is as the Birds of the Air,
‘ and the Fish of the Sea, may come under
‘ one

‘ one compellation of living Creatures ; for
 ‘ in declaring their Faith [*mark this*] they
 ‘ are as contrary one to another , are as
 ‘ much of another sort or kind, as the In-
 ‘ habitants of the Air and Water are divers
 ‘ in their kinds and qualities. An elegant
 Scheme of disagreeing Christians ! ’Tis pity
 but it should be truly applied, and conferred
 on those who have most right to it.

But after all the noise of many Absurdities
 in the Doctrine of our Church, and the Art
 of Equivocation used to misrepresent it, as
 holding Errors pernicious, and even contrary
 to the Evidence of Scriptures, yet under pre-
 tence of Peace and Unity, which these new
Photinians in our Nation would seem zealously
 to promote, they lay the deep Design of *Syn-
 cretism* in the Church, whereby it may com-
 prehend *Socinians*, and Men taught to be such,
 without breaking Communion ; which is a
 Gun-powder Plot of this Mercurial Tribe,
 to blow up the orthodox Doctrine and sin-
 cere Devotion of the Church ; whereby,
 instead of serving God in sincerity and truth,
 the necessary Consequence will be holding
 the Truth in Unrighteousness, and speaking
 Lyes in Hypocrisie ; such a Plot as the old
Socinians, nay the *Jesuites*, with all their Equi-
 vocation, never attempted. This Design put
 in practice, will make our Church (if God
 prevent not) a true Emblem of the Harvest
 into which *Sampson's* Foxes came with devour-
 ing Firebrands in their Tails ; and too, a
 Resemblance of the *Ark* and *Dagon* standing
 together in the same Temple, tho' (I doubt

not) to the downfall of the latter, and fulfilling the Prophecy of *St. Paul* in these sort of Men, ' that creep into the Church to lead ' captive silly People and Men of corrupt ' Minds, which the Apostle applies to those ' that creep into Houses, 2 *Tim.* 3. 6, 9. ' But they shall proceed no further, for their ' Folly shall be manifest unto all.

But least their Subtilties should reply, This is an invidious Representation, or *gratis dictum*, or a meer Calumny ; I will produce my Evidence, *à dictis & factis*, and leave it to the most charitable Reader, whether this Design be not a just Inference : For this Oracle, so often mentioned, hath represented the Church as consisting of Nominal and Real *Trinitarians* ; and the first, which he will have to make up the greatest part of this Body, are but disguised *Socinians*, not much different from them, but in a *Metaphysical* Cant. To which agrees the late disinterested in his judgment, (as a late *Socinian* Author styles himself ;)

p. 56.

' God of the *Sabellians*, *Socinians*, (as his Examiner quotes it, p. 79.) ' and the God, or pretended verbal Trinity ' of the *Nominals*, are the same. The Three ' Divine Persons, according to them, make ' but one Divine Person of the *Socinians* and ' *Sabellians*. Now, Gentlemen, as he makes ' his Speech and Inference, seeing we are of ' one Mind, of one Faith, tho' there hath ' been a verbal Contention among us, (or in ' his Expression) a Feud between the Church ' and us ill grounded, what should hinder us ' to

' to be of one Church, to worship the same
 ' God in Peace and Unity, especially since
 ' we say the same thing? 'Tis true, ye did
 ' not perhaps know it before; but since we
 ' have discover'd it, we ought to have the Ho-
 ' nour and the whole Benefit, to enjoy there-
 ' by that Peace and Tranquility, that Ease
 ' and Security, from the Laws themselves,
 ' which they before owed to the Indulgence
 ' or Connivence of Princes and Magistracy.
 If this be not insinuating themselves Members
 of the Church, and a pleading not only a
 Right to be such, but the Privileges of it as
 such, or would be such, to have their Right,
 I know not what is: For the Benefit of the
 Laws, as to this Privilege meant, is only to
 those that profess themselves Members of the
 Church. and indeed are actually in Commu-
 nion, else there was no need of Indulgence
 to separate Assemblies. But all these, if they
 could come up to the *Socinian* Sincerity and
 designed Method of *Syncretism*, might equally
 plead their Right or Benefit from the Laws
 themselves without Indulgence. Thus far
à dictis how to make a *Socinian* a profess'd
 Member of the Church, and to have com-
 munion in it.

The next Proof is *à factis*; as to which,
 we have as many Witnesses as Comers to
 Church, that profess themselves of its Com-
 munion, yet laugh at the *Athanasian* Creed,
 that believe concerning the Blessed Trinity
 (if you will credit them) as our Church be-
 lieves, and yet believe its Faith in this Point
 to be such as the *Socinians* represent it; a
Sabellian

Sabellian or *Socinian* Faith; a Trinity of meer Names, Words, immanent Acts or Properties, and so fall down before this Idol of a Trinity in their Brain, renounc'd by the Christian Church, and especially our own, the purest part of it; and this, *horresco referens*, joined to the most solemn Devotions, plainly expressing a Meaning contrary to such a Faith.

I need not insist upon the known Case, some few Years since, of one belonging to the French Church, who being accused of *Socinianism*, and refusing to purge himself of the Scandal, by a formal Renunciation of the *Socinian* Points, was deprived of some Privileges which otherwise he might have enjoyed. He complain'd of the Injury done him by those in the most eminent Station in our Church, under the Covert of embracing with Zeal the Doctrine and Communion of the Church of *England*; but upon the Hearing or rather Appeal of those he complained of, the Mask fell off, to the Honour of those who made so prudent a Test, to remove the Scandal and Infection from the Flock. This, I say, need not be much insisted upon, since we have the Testimony of our foremention'd Apologist, in his double Vindication, who would seem to be somebody in the Privy-Council of this Mercurial Tribe, (as he calls them.) His Testimony is this: ' I am certainly informed, that the

P. 43. of the ' *Unitarians in England* have no
Vindicator. Two- ' Ministry at all; they do not
 fold, in Two Letters to Sir R. H.

sepa-

' separate from the Church on the Account
 ' of their different Opinion from the Church;
 ' they never separated in *England* from the
 ' common Assemblies of Worship: Then
 ' follows the Commendation of this Pra-
 ' ctice, which, in my Opinion, (says this
 ' Author) is Pious, Charitable, and Prudent.
 An Emblem indeed of the Piety and Charity
 of the Pharisees, whom our Saviour reproves
 for compassing Sea and Land to make one
 Profelyte, and when he is made, ye make
 him two fold more the Child of Hell than
 your selves; of the Wisdom of the Serpent
 without the Innocency of the Dove; of the
 Subtilty of a *Matchiavil* to make Tools to
 unsettle Religion: But the World would
 judge it to favour more of Sincerity, Cha-
 rity, and Prudence, if this sort of Men, in-
 stead of herding among us, and creeping
 into Churches, would go and trade at *Japan*.
 Indeed the Condition (as History acquaints
 us) which some wicked ones accepted of to
 gain Commerce, is to profess to be no Chri-
 stians. But these Men need not do thus,
 especially if they believe themselves to speak
 true, when they argue against the Christian
 Church on the Account of the Doctrine of
 the Trinity, because it alienates the Minds
 of the *Jews* and *Turks* from Christianity.
 They need but shew their Passport, *viz.* the
 Affinity of their Tenents with the *Mahome-
 tan*, their joint Hatred, Zeal, and Opposi-
 tion to the Doctrine of the Trinity; and
 no doubt but the *Mahometans*, who have
 strong Inclinations to do what is for their
 Interest

Interest as well as the *Socinians*, will admit these *ἑλίην-Mussulmen* to a Commerce and Familiarity with them.

CONCLUSION.

NOW these sad Truths, which I have not to my Knowledge in the least misrepresented; so far from it, that I could wish I had not occasion to make them plain from the imminent Danger to Mens Souls. These things, I say, may make us apprehensive of the Danger the Church is yet in, from a secret and treacherous Enemy, and consequently to use our Vigilancy to prevent it. We have indeed escaped the Terrors of the open Enemy of *Rome*; but we must also fence, by contending earnestly for the Faith, against this insidious one, that would lie in the Church's Bosom; and then I doubt not, but if we put our trust in God, as he has delivered this Church from the open, so he will still deliver it from this secret

* So called in respect of its Original, by Spanheim, in Elenc. Controv. cum Socin.

*Italian * Poyson.* The Way is opened, Thanks be to God, to ward off the Danger by the Royal Example, putting the Bishops in mind to take care to prevent the Infection, and by and with them, all of us in our several Stations, the Clergy of the Church of *England*, by their Doctrine and Expressions, so as to let the World see, that by neither they become instrumental, to the scandal of
of

of the Church, in giving Advantage to this Heresie ; all the Members of it, to contribute to this Work, by a sincere adhering to the true Faith, which by God's Grace, will preserve them stedfast, notwithstanding this Wind of corrupt Doctrine blowing upon them ; nay, I am not out of hope of the *Beaux Esprits*, that their Eyes will be opened to see the Shams and Impositions, the little Tricks, and weak Arguments of the new *Photinian* Gnosticks, such as suppose the blind side of Reason to give any influence upon the Mind, especially if they will be prevailed upon to read, with Consideration, that yet unanswered, and always unanswerable Book to the *Scincan* Party ; I mean, *Bishop Pearson's Exposition on the Creed* : To this Golden Book of Truth, and Buckler of Faith, I acknowledge my self chiefly indebted, not only for my Satisfaction in the controverted Points, but for what my weak Ability has produced to serve the Truth, and consequently the Church, that hath it in Possession, with reserve of the Defects to my self in the intended Application of this great Man's Notions, in these Papers, where dint of Argument was required.

I shall now conclude, by way of addressing my self to the Majesty of Heaven, according to the Expressions in our most excellent Liturgy ; *That as God has called us by his Grace, to acknowledge the Glory of the Eternal Trinity, and in the Power of the Divine Majesty to worship the Unity ; so by his Grace he would keep us stedfast in this Faith ; That*
we

we may hold the Truth in the Unity of this Faith, in the Bond of Peace, and in Righteousness of Life, and that the Blessing of God Almighty, Father, Son, and Holy Ghost, the Holy, Blessed, and Glorious Trinity, may be with this Church, and remain with it for ever.

THE

THE
INTRODUCTION
TO THE
SECOND PART.

CHAP. I.

This Hypothesis of Twenty eight Propositions answers not its Title, because not consonant to natural Reason, Fathers, or Holy Scripture ; and why.

WHosoever considers impartially this *Hypothesis of Twenty eight Propositions*, will find on the strictest view, that it doth not answer its *magnificent Title of An Explication consonant to Natural Reason or the Ancient Fathers*, meant of their Interpretation of the Holy Scripture, and applying it as the Rule of Faith to the Doctrine of the Trinity.

I. Not to *Natural Reason*, since *Three distinct eternal Beings or Substances* are supposed, or rather attempted in it to be concluded
unequal

unequal in Perfection ; so that *Two* of these *distinct eternal Beings* are expressly asserted or equivocally implied to want some * absolute Perfections of the Deity, which cannot but be inconsistent with the fundamental Notion of God, *viz.* that he is *One infinitely perfect Being, the Creator and Preserver of all things.*

In the next place, this *Hypothesis* seems not consonant to *Holy Scripture*, in
 † *Propos. 11.* perverting (a) two † Texts thereof (against the main scope and design) to defend these Assertions in it, *viz.* That || *the Father alone is God in the highest sense ; That He alone is a Being most absolutely Perfect, (even in exclusion of the Son and Holy Ghost.)* So that since God in the highest sense can be no other than God most High, and no other but *the One only True God, is an absolutely Perfect Being, to be worshipped with Divine Honour ;* the Two Divine Persons, Son and Holy Ghost, are by consequence, of the *Author's* Interpretation of these Texts, robbed of equal Glory and Honour due according to Scripture, inasmuch as in it are given to the Son and Holy Ghost the incommunicable Titles, Properties, and Operations of the One only True God : Whereas the Titles of the One True God, the Sovereign Good, the Fountain of all Good to all other Beings, are reserved in this (b) *Hypothesis*, with the pretended Support of Scrip-

(a) John 17. 3. Mat. 19. (b) See 11 and 12 *Prop.*
 ture,

ture, to the *Father* only, exclusive of the *Son* and *Holy Ghost*.

As to the Fathers : This *Hypothesis* indeed vies with the *Ancient Fathers* in point of *Antiquity* ; yet * huffs * *Prop. 28.* at the *Nicene* Explication firmly adhered to by the Christian Church, as the Younger Brother ; so that it only sculks behind the *Ante-Nicene Fathers* ; and the Reason is plain, because they had not an Occasion given them to speak so exactly and determinately of this sublime *Mystery* of the *Holy Trinity*, as the *Nicene Fathers* and those that followed them had, upon the Birth and Progress of *Sabellian* and *Arrian Heresies*, to preserve the Sheep from the Wolves, that Christians might not be catch'd in the Equivocal Terms of the *Arrians*, but have such a Test in speaking, as might preserve the true Substance of the Catholick Doctrine according to the Scriptures ; so that the Christian Church did but add Terms to secure the Doctrine of the Holy Trinity, and such as the Subtily and Equivocation of its Opposers had forc'd them to, that well-meaning Christians might not be removed from the True to another Gospel.

This gives us the Reason of the different Behaviour towards the *Ante-Nicene* and *Post-Nicene Fathers*, in the pretended Esteem of the first, and Contempt of the latter, which I take leave to remark, not only in those that seem not content with the Expressions and

Apost. Nicene
Arhan.

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Explica-

Explications of the Christian Church in the Three Creeds as sufficient to explain the Doctrine of the Trinity, but also in the open Oppugners of this Doctrine. Thus the *Arrians*, to throw off the Test of One Substance, objected, that it was not a Term used by the Primitive Fathers, tho' this was proved false against them from the Testimony of *Lactantius*, *Tertullian*, &c. They winch again, because it was not a Term used in Holy Scripture. The very same Plea is taken up by the new *Photinians* against the Doctrine of the Trinity, insomuch that Reason, Scripture, Antiquity hath been the Cry of most *Hereticks*; tho, poor Souls, they have little reason to vaunt that this Noble *Triumvirate* is on their side.

CHAP. II.

Farther Exceptions against this Hypothesis: 1. Of the Temptation it gives to an erroneous Practice in our solemn Devotions. 2. The Advantages it gives to the Oppugners of the Trinity. Therefore no sufficient Reason in Charity to fix it on any Member of the Church.

BUT to leave this Point: I have farther Exceptions against this *Hypothesis*, in regard of the Consequences of it; First, with respect of the Influence it may have (in those that ignorantly swallow it) on their Practice and solemn Devotions. Next, in respect of the many Advantages it gives to the open Oppugners

Oppugners of the Doctrine of the Trinity.

First, In respect of the Temptation this *Hypothesis* gives to an erroneous Practice in our Devotions, which is a greater Objection against it than can be made from a meer speculative Error, how great soever considered in it self; for this *Hypothesis* confounding *Substance* and *Person*, and making *Three distinct Substances* the proper Object of Divine Worship, the just Consequence drawn from it would be this, That it would come to the same, to say in our solemn Devotions, O *Holy, Blessed, and Glorious Trinity*, Three Substances (instead of *Three Persons*,) and one God, have mercy upon us, &c. How then will this *Hypothesis* bear an Answer to the Objection of the *Pagans* against the Worship of the Father, Son, and Holy Ghost? Not certainly the Answer of the Primitive Fathers, *Lactantius*, *Tertullian*, &c. That they were *una Mens*, *una Substantia*, one Mind, one Substance, in which the Unity of God and his Worship is safe. So weak (according to this *Hypothesis*) would be the Charge against the *Platonists* worshipping many eternal supermundane Gods, by Emanation from one independent distinct Being, the *ἐν ἀρχῇ*, or supreme Principle, on whom the other supposed eternal and distinct Beings do depend.

Next, The Advantages this *Hypothesis* gives to the *Heterodox* in this sublime Mystery, are, (besides what I have already hinted,) That Conclusions may and will be drawn from it in favour of several Principles justly condemned

by the Christian Church, as repugnant to this Fundamental Doctrine of the Holy Trinity : For instance ; the same *Arrians* may conclude from it their darling Tenents of the different Substance and Inequality of Three Divine Persons in the Deity ; next, *Valentinus Gentilis* may find in it, if not the Blasphemy of his Doctrine, yet an exprefs Countenance of his Principle of (a) Three Eternal Spirits in the Deity. Nay, the Conclusion justly drawn from this *Hypothesis* (as their (b) *Hercules* tells us) is in favour of the *Socinians*. viz. their Tenent of God supreme in One Person exclusively ; upon the account of which Tenent, they assume to themselves the Title of *Unitarians*. So that if this be the case of the *Hypothesis*, (as I wish I had not a just Occasion to remark it,) there is not the least shadow of Excuse for the Author, ‘ tho’ his Sincerity, Honesty, and Learning, (as his *Socinian* (b) Antagonist intimates) were granted ; and too, his taking Reason for his Guide, as he farther tells us, since it is possible (if he take not heed) for a Man to stumble with these Qualifications, tho’ he have a very good Guide at hand. Yet this from the Mouth of a *Socinian* was but a flattering Complement to the Church, upon his acquainting the World that the Author was an Eminent Member of it.

(a) *Vid. Fred. Spankem. in Elench. Contr. cum Socin. p. 138.* (b) See *Confid. on the Explic. of the Doctr. of the Trin. p. 35.*

And therefore since it is my part only to fence against the *Hypothesis*, and ward off the Danger, which only hath invited me to this Undertaking, to which (I am convinc'd) Personal Reflections add neither Strength nor Ornament, nor the Knowledge of, nor meddling with the Author, farther than his *Hypothesis* necessarily leads me, and the Vindication of a Fundamental Truth of the Christian Doctrine; I will not charge such an *Hypothesis* as this for a *Socinian* Information, on any Member, especially of the highest Order in the Church, since the Mouth of Calumny hath been opened so wide of late, with design to take all Advantages against the Church; and why should it demur at fastening such an *Hypothesis* as this on an eminent Member thereof, though there were no sufficient ground to do it?

C H A P. III.

No Excuse to this Author or any other from a good Meaning, where the Advantages given to the Oppugners of a Truth pretended to be defended, are apparent. Of a good Intention, and how it justifies an Action. This further implied in Two several Instances of late Authors, in pretending to clear the Truth of Scripture and Religion.

BEfore I pass to other Considerations, it may not be impertinent to make a short Remark concerning a good Intention, be-
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cause

cause Men are apt to plead it in excuse of those Actions, which manifestly tend to the disservice of the true Religion: As, first, (according to the known Rule in Morals) that a good Intention alone doth not justify an Action, but other Circumstances are required to make it either Vertuous or Vicious. Secondly, That meaning well cannot in good Reason justify an Action, when that is less apparent, than the Advantages given by it, to the open Enemies of the Truth it would seem to defend, or at least not oppose: For Example, A good meaning will not excuse the Governour of a strong Fort, who opens the Gates and sends out his Men against an Enemy plainly more strong *and numerous*, to the Danger of both; yet many of late, have taken shelter, under well-meaning, to excuse those Undertakings, which have given great and apparent Advantages to the Enemies of the true Religion; for what meaneth a late *Divine* to make a Sublunary World in his Fancy, and in it chain the Deity to his Instrument, Nature, insomuch that the Almighty Power must be confined to act according to Natural Principles exactly, in the formation and modelling of this lower World? What meant he to blend the Holy Scriptures, not only in Contradiction to the current Interpretation of the Christian Church, but contempt of all Divines, which find not his meaning in the Texts alledged for the support of a Philosophical *Hypothesis*, which hath been shewn by private and publick Hands, to have no support from Reason, but rather

to be inconsistent with the *Phænomena* of things, and natural Principles, and after all to defend this not only as an ‘ *Hypothesis*, ‘ (an *Idea*, as he calls it) but a Reality, with ‘ Positiveness, as if God neither did nor could frame this sublunary World any other way than this.

What meaneth a Person of Quality by his Book of *Priest-Craft*, Entituled, *An History of Religion*? His (a) Apologist pleads for it, ‘ That it was designed as a Parallel only ‘ between *Pagan* and *Popish Priest-Craft*, ‘ written in a time when it was needful to ‘ consider what manner of Spirit the *Romanists* are of. But I leave it to the judgment of the most impartial and charitable Reader, whether this Apology will reach these following Passages taken out of this Book; whether they do not charge Fathers, Councils, Moderns, particularly *Athanasius*, the great Council of *Nice*, the *ὁμοεταρες* (as he calls them) and consequently the Christian Church adhering to their Doctrine, with Impositions of Faith to maintain dark and unnecessary Opinions, and as the Cause thereby of begetting and encreasing the many Quarrels, Divisions, and even Flames of Persecution in the Christian Church. This, I say, I leave to the judgment of the Reader, and whether the Author hath not shot at random, and very wide of the Mark, if he aimed only at *Pagan* and *Popish Priest-Craft* in this Book, and had not the least

(a) See *Two-fold Vind. of Hist. of Rel.* p. 13.

thought to grate on the Orthodox Members of the Christian Church : And so I come to a few Allegations out of this Book of *Hist. of Religion* ; as first, p. 64. ‘ In very deed
‘ Creeds were the spiritual Revenges of
‘ dissenting Parties one upon another (*just before*) were ever modelled according to
‘ the present Interests and Animosities of
‘ prevailing Parties. What was the Cause
‘ of making Creeds, *he assigns just before this Sentence*, to be those Powers and Authorities given to others, *viz.* of an Expositor, (as he calls it) Minister, Bishop, and Council, which, p. 63. he contends
‘ every one ought to be for himself, upon
‘ the account of his Salvation. But this Author certainly was so transported with Zeal to his Cause, that he did not consider what he said concerning this Power and Authority given to others, when it was derived from Christ and his Apostles, *Job. 20. 21. As my Father hath sent me, even so send I you. Mat. 28. 19. Go ye, and teach all Nations, &c. and Eph. 4. 11, 12. And he gave some Pastors, and Teachers, for the perfecting of the Saints, for the work of the Ministry, for the edifying of the Body of Christ.* Nay, doth not he contradict himself concerning being an Expositor, every one varies for himself, when, p. 107. he expounds to others the Eucharist to be
‘ only a Memorial of Christ’s Sufferings,
‘ and insinuates, he is not in the wrong that
‘ takes the Sacrament for this end only ;
which I hope the Members of our Church will expound better for themselves, and look
upon

upon it as the Communion of the Body and Blood of Christ, as *St. Paul* directs, *1 Cor. 10. 16.* and as our Church teaches us, *a means and pledge of spiritual Grace to assure us thereof; That the Body and Blood of Christ are verily and indeed taken and received by the*

Vid. Cb. Catechism.

Faithful in the Lord's Supper; That such receive thereby all the Benefits of Christ's Passion; which is quite another thing than looking upon the Sacrament only as a Memorial of our Saviour's Sufferings. Now to go on with some few more Allegations, p. 84.

*' The first Cause of this Severity, viz. Persecution, that famously begun among the Christians, was from Athanasius * and Arrius, and the*

Hist. of Rel. lig. p. 84.

** tam quam.*

' Council of Nice, shew'd a Spirit of Contention rather than Peace and Charity.

And, p. 85. ' The War of Persecution began under the wrangling Names of Homousians, and Homoi-ousians. From this Creed-making came Persecutions almost equal to those of the Heathen Emperors. Again,

p. 115. ' From the two great Springs, Athanasius and Arrius, the Church overflowed with Divisions, and the insolent Value of Opinions began. Again, ' But the Practice on both sides, (i. e. of the Catholick and Arrian Bishops in divers Councils,) of imposing their Opinion with a Scripture Mark, or Character, was begot and encreased by a passionate Desire and Design of Power and Interest.

I cannot

I cannot but remark how easie a Matter it was for this honourable Person to have prevented his Mistake in these Conclusions, even by a Look into the Life of *St. Athanasius* by the Learned *Dr. Cave*, and yet have gone on as strongly with his Arguments against the Papists.

Now to the last Citation which I shall give, 'tis in p. 117. ' But it has
 * *History of Religion.* ' long been the Custom of
 ' Learned Men to be saying
 ' something to dispute and talk,
 ' and from thence to impose. *St. Austin*
 ingenuously confesses this in these Words,
 Lib. 5. *de Trinitate*, Cap. 7. (it should be Cap. 9.
 where are these Words of *St. Austin* :) ' *Ta-*
 ' *men cum quæritur, quid tres, magnâ prorsus*
 ' *inopiâ humanum laborat eloquium, dictum est*
 ' *tamen tres Personæ, non ut illud diceretur, sed*
 ' *nè taceretur*: This is the *English* Construc-
 tion which he gives of these Words,
viz. ' What is meant by the Three, all
 ' humane Speech wants power to express it;
 ' yet we have ventur'd to say Three Persons;
 ' not that it should be said, but that we may
 ' not be wholly silent. The Reader may
 judge, that the Grammatical Sense of these
 Words of *St. Austin* will not bear this Con-
 struction, unless we reverse this Axiom, *ex*
nibilo nihil fit; for there is nothing to answer
 this Expression: We have ventur'd to say,
 'tis not in *dictum est*, but brought in to give a
 turn to *St. Austin's* meaning, especially by de-
 termining (or insinuating) should not be said,
 ' to ought not, in our Tongue implying fre-
 ' quently

'quently somewhat blameable. But it is a hard case, in the ambiguity of Words, or rather want of them in humane Speech (as St. *Austin* in this place well observes) to express our mind, that our meaning in the use of Words must not be determined by the Scope and Design of him that useth them. Give but St. *Austin* this footing, and it will appear he hath made no such Confession as the Author of this Book intimates: For can we think that St. *Austin*, who hath spent so many Pages in asserting and proving Three Persons in the Trinity, and in this very same * Page commends this Term of the Three Persons, as the best and fittest that could be used by the Church, to express the Distinction of the Father, Son, and Holy Ghost, against *Sabellianism*, after all to confess, that Three Persons was but a *Term* used to talk and dispute, when it was fitter to be silent, and make no Answer to the Question, *Quid sunt tres?* No, it rather appears he look'd upon the Blessed Trinity (if we will believe his Writings) as an ineffable Mystery, such as we want Words to express: And therefore this is no more a Solecism in Divinity, than it is in Humanity, when the Question is ask'd one, What was the Kindness of such a Friend? he answers as well as he can, and after a description of it, to denote the extraordinary greatness of it, concludes he wants Words to express it, or which is no insolent Figure, that it is best express'd by silence. After this manner speaks St. *John*, the inspired

* *Vid. Saint
August. de Trin.
Lib. 5. Cap 9.*

spired Writer, concerning the Love of God in Christ, *John 3. 16. God so loved the World, that he gave his only begotten Son, &c.* intimating, that the Divine Love is to be contemplated with Admiration, and is above the Expression even of an inspired Tongue.

So that whatsoever was the meaning of this Person of Quality, I take Leave to conclude, that he ought not in point of Honour to have drawn upon these Venerable Fathers of the Church unprovoked, and through a gross Mistake, to the wounding of their Reputation.

THE

THE
Twenty Eight
PROPOSITIONS
CONSIDERED
Paragraph by Paragraph.

THE Author's Design (as he *declares) in these *Propositions*, is to express, clear, and confirm the Fathers Notion of the Trinity ; and mine is the same in these brief Considerations on them, that they might (as far as may be) have this effect, and give (as he intimates) Satisfaction to those that need it in this great Point. He begins indeed like a Demonstrator, with his *Postulata*, or Demands, such as are the Three first Propositions, and then goes on to build his Conclusions from them,
by

*See the Preface to the *Second Defence of the 28 Propositions*.

by making one Proposition the Consequence of a former, supposed clear, or proved ; but how this is performed, and what Prejudice this Undertaking may give instead of Satisfaction, to the true sense of this great Article of our Faith according to the Fathers, is the Scope of these Considerations ; in ridding the Terms of their equivocal Meaning, and shewing what Connexion one Proposition hath with another, and when it fails ; what Prejudice to the Truth of this sublime Mystery, what Advantage to the Enemies of it is given from the Conclusions laid down in this *Hypothesis*.

And so I proceed in this Method to give the Reader a View of each *Proposition* in the very Words of the Author, and annex immediately the Reflection (as I may call it) or Consideration on it ; by which means, the Reader, without any long and tedious Chain of Thoughts, may be more easily satisfied of the Truth, and discern on which hand the Error lies.

I. Proposition.

The Name of God is used in more Senses than one in Holy Scripture.

Reflection:

Though it be granted that the Name of God in Holy Scripture be used in several Senses, and this Appellation be applied to created

ted Beings, as they bear some faint Resemblances to the Supream God ; yet strictly and properly taken, (as it ought to be in the Enquiry about this grand Article of our Faith) is applied only to the One True God, which is the Father, Son, and Holy Ghost, according to the Holy Scripture and Sentiment of the !Catholick Church, more especially of that soundest part of it, the Church of *England*, as it is declared expressly

*See 39 Art. *in her first Article ; *There is One only Living and True God, &c.*

and in the Unity of this Godhead, are Three Persons of the same Substance, Power, and Eternity, the Father, Son, and Holy Ghost.

II. Proposition.

The most absolute Perfect Being is God in the highest sense.

Reflection.

These Two Propositions, *viz.* That there is a God, That there is an *absolutely Perfect Being*, I take to be equivalent Propositions in the sense of all Nations. For when we affirm, or the Atheist denies, that there is a God ; the meaning of the Question in debate, is, Whether there be a Being absolutely Perfect ? which, since it includes in it all Perfections, *modo infinito*, I only except against the Term *most Absolute*, to avoid Equivocation and

and Impropriety of Speech : And so I grant the Author, that a *Being absolutely Perfect* (or in his term, *most absolutely*, since an *absolute Perfect Being* denotes one in the *highest degree*) is God in the *highest sense*, in which the Term *God* is or can be used.

III. Proposition.

Self-existence is a Perfection, and seems to be the highest of all Perfections.

Reflection:

It is requisite to rid this Term (*Self-existence*) of its equivocal use, by reason of which, the Atheist supposes it an imaginary Perfection, and contradictory to Reason : For if we take it as implying the Cause of Existence, of any thing to be positively in it self, then the Absurdity (which the Atheist urges) will follow, That God is the Cause of his own Existence, and consequently when we say God exists of himself, that he is the cause of himself; and so the Socinian * Oracle subtilly disputes against the Term applied to the first Person of the Trinity, *Deus ex Seipso*, and on this account makes it contradictory to another Term of the Ancients, *Deus ex Nullo*. But the Learned † Buckler of Truth has cut this Gordian Knot, or rather Bullrush, of an

* See *Confid. on the Bishop of Worcester. Sermon* p. 5.
 † *Bishop Pearson's Exposit. on the Creed*, Art. i. p. 43, 44.

Argument ; by telling us, *of himself* is to be taken negatively, and implies as much as of none ; and so *Self-existence* is an Attribute of the Deity as it is taken negatively ; and implies there is no cause of Being to that infinite Being, and so it is applicable, and indeed incommunicable to any other Being but infinite, and so necessary (thus rightly taken) to an absolute perfect Being, or God ; that without this supposed in the Deity, there could be neither finite Beings, nor an infinite Being, as may be easily demonstrated against the Atheist. So that this may be embraced as a clear and useful Proposition, That Self-existence is a Perfection, and seems to be the highest of all Perfections, if it be understood *ἑαυτοῦ*, and with this Caution, that the infinite Perfections in the Essence of God or the Divine Nature, be not concluded to admit of Degrees of Comparison, to be greater or less one than the other.

IV. Proposition.

God the Father alone is, in reference to his manner of Existence, an absolutely perfect Being.

Reflection.

This Proposition is Argumentative, but wrapt up in such ambiguous Terms, as when rid of their Equivocation will appear a meer Sophism, not inferring the Conclusion by vertue of the Premises.

F

Alone

Alone is an ambiguous Term, and denotes singly or exclusively, as the Particle *Only* : For instance, *Peter* alone is able to overcome *John* ; the meaning may be, without the help of another, or else exclusively, that none else is able to overcome him : So taken in the first Sense in this Proposition, it is true the Father alone is a Self-existent, or absolutely perfect Being, or God, because he exists in the Divine Nature, comprehending all infinite Perfections; but taken exclusively, is not to be affirmed of God the Father, without this Consequence of denying the Son and Holy Ghost each to be simply God, or an absolutely perfect Being; which is fallaciously concluded, without any true Consequence from the Premises, as will further appear by reducing the Proposition to a Form of Syllogism; the Medium being Self-existent; which must be the Prædicate of the *minor*, and Subject of the *major* Proposition, disposed into a Syllogism thus :

Major. Whatsoever is Self-existent, is in reference to its manner of Existence an absolutely perfect Being.

Minor. But God the Father alone is Self-existent; *Ergo*, God the Father alone is in reference to his manner of Existence an absolutely perfect Being.

To consider (first) the falsity of the *Major*, which implies, that what is Self-existent, or a Self-existent Being is an absolutely perfect Being, in respect of its manner of Existence; for Self-existence is the essential Property of a Being absolutely Perfect, and therefore

we conclude, That what is Self-existent, or a Self-existent Being, is also absolutely Perfect, in respect of this essential Perfection of Self-existence, and not the manner of it.

As to the *Minor Proposition*, viz. That God the Father alone is Self-existent, which is the Basis of this Proposition. Self-existent is a very equivocal Term, and may be taken here as it ought to be in the *major*, either for the absolute and irrelative Property of Self-existence in the Deity, or for the manner of Existence of the Persons in the Godhead. If taken the first way, then the meaning is, God the Father alone (exclusively) hath this Attribute of Self-existence, then consequently he alone is a Self-existent Being, (that is) God most high; which is coincident with the *Socinian* Tenent, of God in One Person, but if Self-existent be taken the latter way, for the manner of Existence of God the Father, the First Person in the Deity, the Term cannot be so truly taken in the *major*, hath been proved, and therefore it is equivocal, and in the Syllogism is implied four Terms, as it always happeneth when any Term is used equivocally; and so the Conclusion is not valid from the Premises: For God the Father, the incommunicable Title of the First Person of the Trinity, may be alone Self-existent, understood only in reference to the manner of his Existence in the Deity, as having the Divine Essence of himself, or not of another: From whence the ancient Fathers, to distinguish him by this personal Property from the Son and Holy Ghost, have stiled him *Deus ex*

Seipſo and *Deus ex nullo*, and the Nicene Fathers, God the Son, God of God, and confequently God the Holy Ghoſt, as having the Divine Eſſence wholly and entirely communicated from the Father, though in a different manner, which diſtinguiſheth the Perſon of the Son, from the Perſon of the Holy Ghoſt, the one by Generation from the Father only, the other by Proceſſion from Father and Son; notwithstanding (I ſay) that the Perſon of the Father is, *modo ſubſiſtendi*, or as he ſpeaks, in reference to his manner of exiſting in the Deity, is of himſelf, underſtood by the Term Self-exiſtent; yet Self-exiſtence properly taken for an Attribute of the Deity, is not to be reſtrained only to God the Father, excluſively of the Son and Holy Ghoſt, upon the ſuppoſed Acknowledgment that they are truly and perfectly God; ſince as God and *ratione Deitatis*, they are the ſelf-ſame exiſtent Being with the Father, and confequently the ſame abſolutely Perfect Being. So that the Premises infer not the Concluſion, which would be in favour of an *Arrian* Trinity, of Three unequal Perſons in the Godhead, againſt the Catholick Doctrine of equal Glory, of all abſolute Perfections aſcribed to the *Three Divine Perſons*, and each of them, as *Perfect God*, which is an equivalent Expreſſion to an abſolutely Perfect Being.

V. Pro-

V. Proposition.

He alone consequently is absolutely Perfect in reference to those Perfections which do presuppose Self-existence.

Reflection.

In this Proposition I shall remark, that it is not a just Consequence or Conclusion (as the Author intimates) from the Fourth Proposition, because no true Conclusion can be drawn from a Sophism, or Argument built on Premises (as I have shewn in the Fourth Proposition) that have no necessary Connexion. Yet since a Proposition not rightly inferred from the Premises designed to prove it may be true by Accident; I shall consider what Truth there is in it; and here I shall not contend about the Propriety of the Word Presuppose, applied to the Divine Perfections, considered in the simple Essence of God: Since in our finite Conceptions there is an Order of the Divine Perfections, and some do suppose others.

But shall remark in the second place, that God the Father is absolutely Perfect in respect of his infinite Nature and Essence, *and consequently cannot be said to be absolutely Perfect in reference to these Perfections which do presuppose Self-existence.* For he cannot be truly and properly God without the infinite Essence, including all possible Perfections, and conse-

quently Self-existence, which the Author speaks of in the Third Proposition, as the highest of all Perfections. Now if Self-existence be included in the Divine Essence, and God the Father cannot be said to be absolutely Perfect, (that is God, or perfect God,) but with respect to all the Divine Perfections flowing from it, which are all possible Perfections: The plain Consequence is, that he cannot be said to be *absolutely* Perfect, in respect to some Perfections of the Deity, as he must be, if he were properly said to be so, in respect of those only that do presuppose Self-existence. Therefore this Proposition cannot be granted in this sense, since God the Father is absolutely Perfect, (*i. e. God*) in respect of his Divine Essence, including all Perfections, and consequently the Son, and Holy Ghost not excluded, to be absolutely Perfect, in respect of all possible irrelative Perfections, without the Exclusion of being truly and properly God, having the infinite Essence common to them with the Father; which I shall have further occasion to remark in the drift and *design of this Hypothesis*, denying them a *Being absolutely Perfect*, as in the 10th. Proposition.

VI. Proposition.

Those Perfections are absolute Independency, and being the first Original of all other Beings, in which the Son and Holy Ghost are comprehended.

Reflection.

Veritas non quærit angulos, seeks no disguise of Equivocation, which this Proposition abounds with; and indeed Equivocation, as a continued Thread, runs through the *Hypothesis*, which shewn, will unravel it, and make appear the false Light in which suspected Wares are wont to be vended.

To discover then the Equivocation, or rid the Terms of it, which gives a Turn to the Sense of the Proposition; I shall remark, (First) *those Perfections* may denote that *those Perfections mentioned in this Sixth Proposition, viz. Absolute Independency, and being the first Original of all Beings*, are the same Adequately with those Perfections which in the Fifth Proposition are affirmed to presuppose Self-existence; an absolute Perfection * (I have proved) of the Deity, or else this Expression [*These Perfections*] may be taken indefinitely for all those Perfections which do presuppose this Perfection or absolute Attribute of the Deity, *Self-existence*: Which way soever the Expression is taken, it thwarts the Purpose of the Author to confirm and clear the Fifth Proposition by this Sixth.

*Reflect on
the 5. Prop.

For if taken the first way, the Proposition is not true, because there are more *Perfections than these* enumerated, viz. *Absolute Independency*, and *being the Original of all Beings*, which do presuppose Self-existence (that is) in the order of our Conceptions, are subsequent or consequent of this Attribute of the Deity, Self-existence; and consequently are in that subject, in which Self-existence, thus taken, is supposed or granted to be: For all the Attributes of God, in this sense, do presuppose this of Self-existence, and so consequently, Eternity, Omnipotency, Omnipresency, Immutability, &c. and so the Author's pudder in equivocal Terms, in both these Propositions, amount to no more than this, That in the order of our Conceptions, Self-existence is the prime Attribute of a Being absolutely Perfect, and all other Perfections, must suppose this in the same absolutely Perfect Being. To illustrate this, an absolute Perfect Being (or, which is all one, what is absolutely Perfect, since whatsoever is absolutely Perfect, of which this Term is predicated, must be such a Being) can have no Cause of it self, and consequently must be independent, the sole Original or Cause of all things, &c. which will appear further, in considering particularly these two Attributes in this Proposition.

First, *Absolute Independency*, which this Author would restrain to God the Father, exclusively, though yet at the same time acknowledges the Son and Holy Ghost to be God, and ascribes some incommunicable Perfections

ctions of God to them, with the Denial of others, as that here mentioned, which is absurd; for, *Exempli Gratiâ*, to affirm *Peter* is a Man, or such a Figure is a Triangle, and yet to deny the one to be an Animal, and the other to have three Angles, is *verbis ponere, re tollere*; the nature of each of them, since the essential Properties of any thing cannot be separated from its Nature, and consequently from that to which it is granted to belong; so to restrain *Independency*, &c. to God the Father, exclusive of the Son, and Holy Ghost, and yet acknowledge them to be True God, is the same Absurdity; for the most compendious Notion of God is a Being absolutely Perfect, which includes all Perfection, and so necessarily *Independency*. Therefore whosoever is truly said to be God, must be affirmed or supposed an independent Being, and so consequently this Attribute of absolute *Independency* ascribed to him. Thus it is with the Divine Persons of the Blessed Trinity, evident from the Consideration of God known by the Light of Nature, and the Father, Son, and Holy Ghost, discovered to be God, that is an absolute Perfect Being by Divine Revelation: For the Notion of God, by the Light of Nature, is an absolutely Perfect Being; and the Holy Scriptures do not give us a new Notion of God, but suppose and confirm this by teaching us there is but One God, *i. e.* One absolute Perfect Being, whom alone we must serve; and discovering the Father, Son, and Holy Ghost, to have the incommunicable Properties of God, or of the One infinitely

finitely Perfect Being, plainly point to us they are to be acknowledged such a Being with all the Properties belonging to it, and Adoration given to each, as such a Being absolutely Perfect.

Secondly, The second Attribute or Perfection which this Proposition restrains as peculiar to the Father only, exclusive of the Son and Holy Ghost, is the first Original of all other Beings; (*in which the Son and Holy Ghost are comprehended*) the Son and Holy Ghost seem here to be concluded other and distinct Beings from this first Principle, or Being, supposed to be the Original Cause of all Beings besides it self. In which I shall remark the equivocalness of the Expressions used to embroil the Sence, and the absurdity of the Supposition plainly implied in them, *viz.* That the Son and Holy Ghost are other and distinct Beings from the *Original Being*, or cause of all Beings. *First Original* is a Tautology, and supposes more Originals than One; *ex Gr.* it were impertinent, in a Case dependant at Law, to call for the first, second, or third Original, much more, to say the first Original of all Beings, which is and can be but one, *viz.* God, or the One absolutely Perfect Being, (according to the Scriptures, and Sentiments of the Fathers founded on them) the Father, Son, and Holy Ghost; and therefore, howsoever it is expres'd, it can fairly mean no more than thus: The Original Being, which alone is the Father, is the sole Cause of all other Beings, which brings me to consider the absurdity of the express
Consequence

Consequence founded on it, that the Son and Holy Ghost, are other Beings, or Beings distinct from the Original Being, or absolutely Perfect One, supposed by this Author the Father alone exclusively; and here it is requisite to remark, That the Author equivocally insinuates the Confusion of

Persons and Beings, as if they were all One, and it was the same thing to say that the Father, Son, and Holy Ghost are other and different Persons, as that they are other and different Beings; for this is to fall in with the *Arrian* Doctrine, against the Catholick, of One Being or Substance, which expresses (as in the *Atbanasian* Creed) that there is a Difference or Distinction of Persons, One Person of the Father, another of the Son, and another of the Holy Ghost; but the Catholick Doctrine disagrees with the Expression of One Being of the Father, another of the Son, and another of the Holy Ghost, as destroying the Unity of God, One absolutely Perfect Being: According to this is the Distinction of the Schools, *alius*, but not *aliud*, that the Son for instance is another Person, but not *aliud*, another Being; for according to this Supposition, that the Son is another Being, upon which Supposition of the Son as a distinct Being from the Father, *is grounded the inference of his being comprehended in those other Beings, of which the Father alone is implied to be the Original Cause, as only absolutely Perfect.* Then he cannot be truly and properly God, and consequently the Maker of all Things, as he is expressed to be in Holy Scripture,

See 7th.
Proposition.

Scripture, for true God is an absolutely Perfect Being, that is, the Cause of all Beings which have a Cause, and excluded from those Beings, of which he is supposed the Cause. As to the Expression of the Fathers (in which the Author may take Shelter for his own) *viz.* That the Father is *fons Deitatis*, or the Original of the Deity, or of the Son and Holy Ghost : They did not mean that the Deity was originated, or that the Son and Holy Ghost were other Beings, distinct from the Father ; but holding the Father, Son, and Holy Ghost were One Supreme God : And the same God, or absolutely Perfect Being, did denote, by this Expression, the Distinction of the Divine Persons, by their distinct manner of subsisting in the Godhead, by communication of the Divine Essence from the Father to the Son, and Holy Ghost : Upon which Account they seemed to refer an *ὁπρὸς* to the Person of the Father, though acknowledging the Three Divine Persons Co-essential, and Co-equal in all the Perfections of the Divine Nature, which agrees not with this *Hypothesis*, as the Reader with half an Eye may discern.

VII. Proposition.

All Trinitarians do acknowledge that these Two Persons are from God the Father. This is affirmed in that Creed, which is called the Nicene, and in that which falsely bears the Name of Athanasius ; though with this difference, that the Holy

Holy Ghost is asserted in them to be from the Son, as well as from the Father ; wherein the Greek Church differs from the Latin.

Reflection.

The amicable Agreement of the Christian Church in the Proceſſion of the Holy Ghost, from the Son, as well as from the Father, as to the main, at least for several Ages, (tho' there was some difference as to the Manner and Expression) becomes a great rub to the foregoing Proposition, excluding the Eternal Son of God from the first Principle of all Beings, and in these Beings including the Beings both of Son and Holy Ghost, as distinct from each other, and from the Being of the Father, according to the *Hypothesis*. Therefore our Author labours to imbroil the Doctrine of the Proceſſion of the Holy Ghost : First with equivocal Terms, and next with a misrepresentation of the Sentiments of the Church of God about it, as if there was always a material Difference, and not only in the Manner and Expression : Thus he gets into his wonted Clouds, affirming. That all *Trinitarians* do acknowledge that the Son and Holy Ghost are from God the Father, and so do most, if not all *Anti-Trinitarians*, in their loose Sence, and will readily subscribe to the Proposition, with their subtle Equivocation, *viz.* That both the Son and Holy Ghost are from the Father. Therefore this is but Shuffling together the Orthodox and Heterodox in
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this great Mystery of the Blessed Trinity ; whereas the first only have a right to the Name of *Trinitarians*, as they truly profess and adore the Trinity in Unity : The proper Name of the last is *Anti-Trinitarians* ; instead of which the *Socinian* Tribe assume to themselves the Title of *Unitarians*, with a sly Insinuation, That the Acknowledgement of the Blessed Trinity in the meaning of the Christian Church, doth overthrow the Unity of the Godhead ; though themselves, (as the *Bidleian Socinians*) do confess a Trinity of Persons, is no less Blasphemous than subtle Phraseology.

But what is affirmed by all *Trinitarians*, is with a difference as to the Manner, asserted (implies the Author) in the *Nicene Creed*, and that which (says he) is falsely called *Athanasius's*, both which assert the Holy Ghost to be from the Son, as well as from

*As the Author's Expression intimates, it is asserted in them, &c. See Proposition 7.

the Father *. In every Step the Author advances, there is an embroiling Equivocation, and therefore I shall reduce it to this, *viz.* The Procession of the Holy Ghost, from the Father and Son, is asserted both in the *Nicene* and *Athanasius* (falsely called) his Creed. But the Confession of Faith agreed on by the *Nicene* Fathers, to secure the Eternal Divinity of the Son against the *Arrians*, ended with $\kappa\epsilon\ \epsilon\varsigma\ \tau\omicron\ \delta\gamma\mu\omicron\nu\ \pi\upsilon\epsilon\upsilon\mu\alpha$ and in the Holy Ghost. Afterwards the second General Council held at *Constantinople*, to suppress the Heresie of *Macedonius*, opened and explained the Article of
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the Holy Ghost, by adding τὸ ἐκ τοῦ πατρὸς ἐκπορευόμενον, and with an Eye to other Heresies, and left to the Christian Church that Form of Confession of Faith inserted in our Liturgy, (excepting the *Filioque*, which will appear how added.) Now let this Confession of Faith be commonly called the *Nicene Creed*, as composed *ex parte majori*, by the *Nicene Fathers*, or in respect of the compleat Form (as it is by some Learned Men) the *Constantinopolitan*, there needs no contest about it. What ground then is there for affirming, (as if it was in express Terms in both) that the Holy Ghost being from the Father and the Son, is asserted in the commonly called *Nicene*, and *Athanasian* Creeds, since the first wants the *Filioque*, expressly added to the last? But this Creed received in the *Latin Church*, under the Name of *Athanasius*, and inserted in the Liturgy of the Church of *England*, as a true Confession of the Christian Faith, with the modest Expression of *commonly called the Creed of Athanasius* (to wave the Debates of Learned Men, *viz.* Whether it was compiled by *Athanasius*, or only contained the Summ and Substance of the Doctrine of the Trinity, defended by this great Champion of it) receives (and no wonder) a Twinge from the Author, *viz. falsely called*, since it is so opposite to his *Hypothesis*. The Bone of Contention was not (or very rarely) thrown among the Members of the Christian Church, about the Name of the Apostles Creed, tho' they were not agreed about the Compilers of it; but only

only that it contains an Abridgement of the Apostles Doctrine in Matters of Faith; and for the same Reason, this Creed would quietly rest under the Name of *Athanasius*, without a Twinge, were it not (as opening and explaining the Apostles Creed) a Thorn in the Eyes of all the Heterodox in this Article of Faith concerning the Blessed Trinity.

As to the Difference of the *Greek* and *Latin* Church about the Procession of the Holy Ghost from the Father and the Son, to shew it is crudely expressed here, with a seeming Design to represent it as always so in respect of the Substance of this Article, and not the Expression, it will not be amiss to remark, That the Confessions of Faith generally received in the Church, as the *Nicene*, make mention of the Holy Ghost simply, without farther Addition, till his Divinity was formally oppugned by *Hereticks*, and then the *Constantinopolitan* Fathers agreed against them to open and secure the true meaning of this Article, by adding, *The Lord and Giver of Life, who proceedeth from the Father, who with the Father and the Son together is Worshipped and Glorified*. But this Venerable Council (adhered to by the *Greek* and *Latin* Fathers) did not in this Expression, ἐκπορευόμενον ἐκ τοῦ πατρὸς, intend to determine the manner of the Procession of the Holy Ghost, or exclude him from being both from the Father and Son, as appears by many of the Fathers, as * *Epiphanius*, *Athana-*

* See *Forbesii Instru. Hist. Lib. 1. Cap. 6. p. 16.*

sus, &c who with the Fathers of the *Ephesine* Councils adhered unalterably to the *Nicene* Faith, yet did affirm of the Holy Ghost, that he was ἐκ πατρὸς καὶ υἱοῦ, and also ἐκ τῶ υἱοῦ λαμβάνων. So that there was an amicable Agreement about the Procession of the Holy Ghost between the *Greek* and *Latin* Church, tho' a difference in Expression, till some of the *Greeks*, from the difference of Expression in the *Greek* and *Latin* Church, inferred a difference of Doctrine, as the Learned Bishop *Pearson* * remarks, among the Leaders of whom was *Theophylact* † about the Eleventh Century; so after it was long opposed, as by *Leo*, in the *Latin* Church, they added the *Filioque*, against which the *Greeks* declaimed, as an Intrenchment on the Authority of the *Nicene* Faith, or *Constantinopolitan* Fathers, allowed and confirmed as fix'd by the *Ephesine* Councils; and the *Latins* refusing to rase out the *Filioque*, as containing a certain Truth, oppugned by some of the *Greek* Church: For the Whole seems not to be infected, since the *Greeks* in the *Florentine* Council, and in their Apologies concerning an Union, debate only the manner of Expression; but the one not complying to admit the *Filioque*, and the other Church refusing to rase it out, the Issue, *Proh dolor!* was a lamentable Schism between the *Oriental* and *Western* Churches, which was widened more and more, partly by those that asserted expressly that the Holy

* Bishop *Pearson* on the Creed, Art. 8. p. 356, 357.

† *Forbesii Instruct. Hist. Theol.* Lib. 1. Cap. 6. p. 14.

Ghost was from the Father alone, exclusive of the Son; and partly by the Innovations of Doctrine brought into the Latin Church by the encroaching and presumptuous Authority assumed by the Popes of *Rome*, as Heads of the Catholick Church: But how far the Infection, as to the corrupt holding of the Procession of the Holy Ghost in the *Oriental* Churches, as distinguish'd from the *Latin*, spread; and how in the late Ages the *Greeks* hold this Article, there being several Divisions among them, as to Points of Faith, I leave to the Inquisitive to receive Information from those who have wrote about the Modern Doctrine and Practice of the *Oriental* Churches, as distinct from the *Latin*. (a)

VIII. Proposition.

It is therefore a flat Contradiction to say, that the Second and Third Persons are Self-existent.

Reflection.

This is inferred from this *Hypothesis* maintained by these 28 Propositions, because it is a flat Contradiction to say (as in the 10th. Proposition) That *the Father alone is an absolute Perfect Being*, i. e. God, which is and must be a Self-existent Being, and that there are two more distinct infinite Beings, *ex Hypothesi*,

(a) *Vid. Fred. Spankem. in Elench. Contr. cum Grac. & Orient. p. 461.*

the Son and Holy Ghost ; for this is repugnant to the nature of an infinite Self-existent Being , which is acknowledged to be but one by the general Voice of Mankind. But how it is so in the Abettors of this *Hypothesis*, and how far the Conclusion in this Proposition holds good, it will not be impertinent to consider what is meant by this Term, *Self-existent*, and in what sense it is to be applied to God and to the Three Divine Persons, each of which is acknowledged by the Catholick Church to be Truly Perfect God.

The Term *Self-existent* is always to be taken negatively, and signifies the same with the Term, *to be of none* : For God cannot be of himself positively, because this implies that he is the Cause of himself. So that when we say God is Self-existent, we mean negatively, and that he hath not his Being from another ; and when the Father alone, of the Three Divine Persons, is said to be or exist of himself, it is meant not of another, hath the Divine Essence from none, which the Son and Holy Ghost have communicated from the Father. Now to get out of the Clouds of Equivocation : He that says, that the Second and Third Persons are with and as well as the first a Self-existent Being, speaks consonantly to the Doctrine of the Catholick Church, which is, that they are One Truly Perfect God ; and to be One Truly Perfect God, is in the sense of Mankind equivalent to be One Truly Self-existent Being ; so that the Proposition is safe from a Contradiction, put *Being* in the singular Number,

ber, since it is True and Catholick Doctrine to affirm that the Second and Third Persons are a Self-existent Being: But let them look to the Contradiction that put Being in the plural Number, as if the Second and Third Persons in the Blessed Trinity were Two distinct Infinite Beings, and so by a direct Consequence Two distinct Self-existent Beings, than which nothing can lie more cross in the Mind to the general Notion of God among Mankind.

But if the Meaning of this Proposition be, that the Second and Third Persons are not Self-existent Persons, and so Persons are implied in the Predicate, it is agreeable to the Doctrine of the Christian Church in this; for then Self-existence is a Term taken relatively, and so taken, it is to be appropriated to the Father as a distinctive Character of the First Person from the Second and Third in the Blessed Trinity: Then the Terms may be accommodated to the Expressions of the Catholick Church about this Matter, such as being of himself, and God of himself, that is, not of another, applied to the First Person, and God of God, ἀληθινὸς Θεὸς ἐκ ἀληθίνου Θεοῦ, as it is expressed of the Son in the *Nicene Creed*; yet this Term, Self-existent, is applicable both to the Second and Third Persons of the Blessed Trinity, as they have the infinite Essence communicated from the Father, though it cannot be said that they are Self-existent, as this Term refers to their manner of subsisting in the Divine Essence. So that since the Christian Church acknowledges

ledges that the Father, Son, and Holy Ghost, are one God, *i. e.* One Self-existent Being, and ascribe all the Perfections of this Being equally to the Three Divine Persons, let them that please draw the Saw of Contention about this Term, Self-existent, as Mr. Calvin hath done with the (a) *Remonstrants* about that of *αὐτόθεος* applied to Christ: I will acquiesce with the Argument of the Apostle in another case, in 1 Cor. 11. 16. *We have no such Custom, nor the Churches of God.*

IX. Proposition.

And therefore it is alike Contradictious to affirm them to be Beings absolutely Perfect in reference to the manner of Existence; and to say they have the Perfections of absolute Independance and of Being, the first Originals of all things.

Reflection.

The Danger of splitting on the Rock of Contradiction, consists in affirming Three absolute or distinct Beings in the Holy Trinity, an *Hypothesis* which is here carried on for a while in the dark, and at last brought to light in the Assertion of Three distinct Infinite Beings or Substances; for to be an Infinite Being is to have all absolute Perfections,

(a) *Vid.* Curcell. p. 888. *αὐτόθεος*, in recto casu, truly applied to Christ by Eusebius. See Bishop Pearson on the Creed, 1 Art. p. 43.

and consequently to want no absolute Perfection, such as are absolute Independency and Being the first Original [not Originals] of all things, which are the incommunicable Properties of one absolutely Perfect Being or God : And therefore to ascribe these or the like absolute Perfections to more than one absolute Perfect Being, is to heap together Contradictious Terms, like the affirming that two right Lines or more pass through the Centre of a Circle, and are parallel to each other, for *ex Hypothesi*, that they pass through the Centre, they must meet, and if they meet they cannot be parallel ; it being repugnant to the nature of parallel Lines to meet, as appears from the Definition of a Parallel, and *Euclid's* Demonstrations founded upon it. Again, *ex Hypothesi*, that they are parallel Lines, they cannot be right Lines passing through the Centre, it being demonstrable, that of two or more parallel Lines but one distinct Line can pass through the Centre, and *ex Hypothesi*, that more than one doth, it necessarily follows as plain as any Demonstration in *Euclid*, they are not distinct right Lines. There is the like Absurdity in the Affirmation of two or more distinct Infinite Beings ; for *ex Hypothesi*, they are distinct Beings, they cannot be Infinite, because 'tis as plain as any Mathematical Axiom, that there can be but One Infinite Being. Again, *ex Hypothesi*, they are Infinite Beings, they cannot want any absolute Perfection, and by a necessary Consequence, not that of absolute Independency and Being, the One only
(tho'

(tho' the Author by his wonted equivocal Terms phrases it the first Originals) Original Cause of all things. So that he is out of the Danger of splitting on the Rock of Contradiction, who says that the Divine Persons are One only absolutely Perfect Being, and ascribe to them, in respect of the Divine Nature, all the absolute Perfections of the Deity, or an absolute Perfect Being, not excluding absolute Independency, and being the Original Cause of all things ; for he speaks consonantly to the Doctrine of the Church of God, viz. That they are Perfect God, have one and the same Godhead, in respect of which they are equal, and have right to the same Glory, Honour, and Worship to be given to them, which would be contrary to Reason and Holy Scripture, if they wanted any Perfection of the Deity, or absolutely Perfect Being : And therefore let not the New *Photinians* cry out Mystery, whilst we adore God in the Blessed Trinity, but turn their Laughter into Sorrow by a timely Repentance for the Guilt of Idolatry, in giving Worship to Christ, confess'd by them to have no Being before the Virgin *Mary*, notwithstanding the plain Evidence in Holy Scripture of the incommunicable Titles, Attributes, Operations of the Supreme Eternal God, Maker and Preserver of all things ascribed to him. But if they deny a Supreme Religious Worship to be given to him, as some of the late ones seem to do, by expressing only a Veneration due, this is but sinking deeper into the Mire of Iniquity, and dero-

gating more from the Honour of our Blessed Saviour, who is the True Living God.

X. Proposition.

Since the Father alone is a Being of the most absolute Perfection, He having those Perfections which the other Two Persons are incapable of having, He alone is God in the absolutely highest sense.

Reflection.

Ask those that are Aliens to the Christian Church, what is meant by an absolute Perfect Being, (or what signifies the same thing, in the Author's Phrase, *a Being of the most absolute Perfection*, because an absolute Perfect Being must be of most absolute Perfection, else it were not such,) and they will tell us, That it is such a Being as necessarily includes all absolute Perfection in the highest degree. Inquire further what they mean by *God in the highest sense*, (to use the Author's Phrase,) or the One Supreme God, they will acknowledge the One Supreme Being, which is Infinite, Independant, in which all absolute Perfections do concenter, to be meant by it.

Come we to the Holy Scriptures, and from them we undoubtedly learn, that Father, Son, and Holy Ghost, are the One Lord God most High, whom only we are to serve.

If we inquire of the Church of God in all Ages, from the first planting of the Christian Church

Church, it declares the Father, Son, and Holy Ghost, to be the One True Living God, meaning still One Being absolutely Perfect, to whom as such we are dedicated in our Baptism, with an Obligation to serve and worship. If then the Christian Church acknowledges it to be our Duty to confess and worship the Three Divine Persons as Truly Perfect God, *i. e.* an Absolutely Perfect Being, alone capable of Religious Worship; How is it possibly consistent with the Doctrine and Practice of the Church of God, to deny Two of the Divine Persons any absolute Perfection? For this were to assert they want some absolute Perfection, and then indeed they could not be Truly Perfect God, and consequently not the proper Object of Adoration, which charges the Christian Church with the most Criminal Error.

Further, to assert the Son and Holy Ghost to be incapable of some absolute Perfection (for *absolute* must be added, else the Argument is but equivocal, and proves nothing) contradicts the Doctrine and Practice of the Church in ascribing equal Glory to the Three Divine Persons, which excludes Inequality of Perfection, and denies any of the Divine Persons to be in respect of absolute Perfection greater or less, *i. e.* more or less Perfect, which yet is plainly and necessarily implied in this Assertion, That Two Persons, *viz.* the Son, and Holy Ghost, are incapable of any absolute Perfection; for *absolute*, (tho' not expressed, as I remark'd before) to make the Proposition argumentative, must be

be included by this Equality of Perfection in the Three Divine Persons. The Orthodox Fathers defended a glorious Trinity absolutely Perfect against the *Arians*, who subtilly contended for Degrees of Perfection in the Three Divine Subsistences, to overturn the True Divinity of our Blessed Saviour ; tho' some contended for more degrees, and some for less, as is evident from those Expressions, they were willing to admit in their Confessions of Faith, till at last the refining *Arians* seem'd to contend only for an Inequality of Perfection, admitting and consenting to any Expression even of the *Nicene* Creed, but *ὁμολογῶντες*, which was a perfect Bar ; tho' *Arius* indeed, and some of his Followers, expressly degraded our Blessed Saviour to a meer Creature : But these gross *Arians* were not only rejected, but expressly condemned by the more subtil and refined. Hence the *Nicene* and other Orthodox Fathers, successively, in the Christian Church, strenuously maintain'd the True Divinity of our Saviour by allowing no Inequality, no Steps or Degrees of absolute Perfection in the Divine Persons, since these are incompatible with the Deity, by which is meant a Being absolutely Perfect. Therefore whosoever grants the Father, Son, and Holy Ghost, to be True God, which is an Expression equivalent to an absolutely Perfect Being, must needs be inconsistent with himself in this crude Assertion, that any of the Divine Persons want any Perfection, understood as in the Argument at least of Absolute, and does
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in effect deny the same to be Perfect God. What great Advantage doth this give to all *Arians*, and also to the *Socinians*, tho' the Author seems to plead with a mighty Transport of Zeal against their Tenents? And no less Advantage is given them by the odd Conclusion of excluding the Son and Holy Ghost from being God absolutely in the highest sense, *Hoc Ithaci voluere*, scarce any *Anti-Trinitarian* would desire more: This is the *Socinians* Heart-desire, who deny not the Term God to be ascribed to the Son, but not (as he may phrase it) in the highest sense, not as the Supream Eternal God, but in a lower sense, a God by Participation, a God by Office; so that I shall conclude concerning this Proposition, in the Words of the *Roman* Orator, *viz.* That this is, *verbis ponere, re tollere Deum*, to assert in Words, That the Son and Holy Ghost are God, but really and by Consequence to exclude them from being God, *i. e.* being absolutely Perfect, which includes all Perfections in the highest Degree.

XI. Proposition.

προλεγόμενον.

Here is an Appeal to Holy Scripture, to support this crazy *Hypothesis*, and more especially to confirm these Assertions in the 10th. Proposition, ' That the Father alone is a Being of (absolute) most absolute Perfection, as the Author words it; ' That he alone hath those Perfections (and those are absolute

' lute ones too) which the Son, and Holy
 ' Ghost are incapable of, and as a Conclu-
 ' sion, alone absolutely perfect in the highest
 ' sence : These Assertions he takes for granted,
 though not proved, or so much as delivered
 from the Womb of Contradiction. But so
 great is the Misfortune of the Author, pre-
 tending to an Interpretation of Holy Scrip-
 ture, and explication of the Blessed Trinity,
 consonant to the Sentiments of the Ancient
 Fathers: That (which is worth our Remark)
 he hath cull'd out two Texts of Scripture,
 which the *Arians* make use of, to prove (a-
 gainst the stream of the Christian Faith)
 the inequality of the Divine Persons; and
 the *Socinians*, to overturn the Divinity of our
 Saviour, and prove a Deity in one Person,
 exclusive of the other two. And further, that
 the sence given them by the Author to support
 his Hypothesis, tends much-what to the same
 end : ' For it is to exclude the Son and Holy
 ' Ghost from being most absolutely perfect,
 ' and God in the highest sence ; i. e. the Su-
 pream God ; and so will serve the turn not
 only of the *Arians* and *Socinians*, but all oppo-
 sers of the Blessed Trinity in Unity to be
 worshipped. I shall therefore take this Pro-
 position in pieces, and consider it distinctly by
 Parts, not only because it is very long, but
 also in respect of the Influence, which the
 perverse understanding of this Text, *John* 17.
 3. may have on our Christian Faith and
 Practice.

First Part of the XI. Proposition.

And therefore our Blessed Saviour calls him, the only True God, John 17. 3. This is Life Eternal, to know thee the only true God, and Jesus Christ, whom thou hast sent.

Reflection.

The tacking word therefore implies, That the Father, in this Text, is called the only True God, by the Saviour of the World, exclusively of the Son and Holy Ghost, in respect of his being the only Absolute Perfect Being, capable of some Perfections (and those absolute ones too) wanting in the other Persons; and lastly, God in the highest sense. Then the just Consequence is, that he alone, exclusively of the Son and Holy Ghost, is the one only True God, the Lord God, the God of Hosts, the Lord most High. What Right then have the Son and Holy Ghost, to Proper Divine Worship? How can we ascribe all Honour and Glory to the Three Divine Persons equally, as the Christian Church teaches us? or Worship the Trinity in Unity. In a word, this is plainly to restrain the Deity to one Person, and in effect to deny two of the Divine Persons in the Holy Trinity to be truly God, or the One only True God.

'Tis true, the only True God, is a Character given to the First Person of the Glorious Trinity. The Father, as distinguished from the Second and Third, but 'tis a Character

rafter too truly applicable, and rightly applied to each and all of them as the One True God.

1. As 'tis evident from Holy Scripture, and particularly from the Consideration of this very Text alledged.

2. From the sense of the Catholick Church, declared even in the Interpretation of this, as well as the other Texts of Holy Scripture.

1. To consider this Text, the *Arrians* and *Photinians* Triumph in it as their *Achilles*, from whence, by stretching and transposing the Particle *μόνον* (only) they would force an Argument, to the exclusion of the Son and Holy Ghost from having this Character of the only True God. And this Author too for his purpose, deviates from the Original, and Translation of the Bible, he quotes it, thus, *To know thee, the only True God*. Whereas the Original Greek hath *ἵνα γινώσκωσι σὲ τὸν μόνον ἀληθινὸν θεόν*, in our English Translation here exact, " *That they might know thee, the only True God* ; now this difference is to give a subtle turn to the meaning of the words. For *they* is a Relative, referring to those on whose behalf our Saviour prays for the Gift of Eternal Life, and in order to it, that they may know the Father, the only True God, and his Son Jesus Christ, implying, that in this did consist their Eternal Life ; a clear Proof of the Divinity of our Saviour, or of his being the One True God, as many of the Fathers (which is needless to produce) Argue from these words, and most truly, whether we consider Eternal Life as the way and means

means thereto, or in its most proper Notion for the Happy Condition of the Saints in Heaven, to which, our Saviour prays, that those who were given him of the Father, might come, *Ver. 2.* For there is no other way to Salvation, but by Christ, "*Who is the Way, the Truth, and the Life, John 14.6.* No means declared to obtain it but by Faith in him, and the Merits of his precious Blood shed for the Sins of Mankind. Now, how could he be able to save us to the utmost, as we read for our comfort in the Scriptures, *Heb. 7. 25.* unless he were truly God? How could his own Blood, with which we are redeemed, avail for the atonement of Sin, unless he were God (the One only True God) as may be inferred from τὸ θεῶν, "*The Church of God, which he hath purchased with his own Blood, Acts 20—28.* If we take Eternal Life here in its proper Notion (though this doth not exclude the other) for the Supreme Happiness of the Saints in Heaven, this doth consist in the Enjoyment of the Sovereign Good, which is God, and consequently the Father, Son, and Holy Ghost, the Blessed Trinity, to those that acknowledge a Trinity in Unity to be worshipped as the One True God, as the Fathers declare of the Beatifick Vision relating to the undivided Trinity. So that if we come to consider this Text, with a sincere Mind to know the Truth, as we ought to do in these Holy Writings, and not to find out Querks and poor Evasions, to save an espoused Opinion, it will point out to us the Divinity of our Saviour,

Saviour, and appear rather comprehensive than exclusive of the Eternal Son of God, as to this Character of the only True God; which being a matter of the greatest Importance, I shall take leave to confirm it from many other Texts of Holy Scripture: Such as these, which speak our Saviour the Eternal Creator of all things, God that made us, and preserves us by his Almighty Goodness. *God blessed for evermore*, Rom. 9. 5. *Equal to God without Robbery*, Phil. 2. 6. *The True God*, 1 John 5. 20. *The only Lord, Lord God*, Jude 4th. ver. Which are equivalent Expressions, and of the same Importance. Upon this Account St. Chrysostom seems to upbraid the shuffling Arians, with making a stir about

the *ὁς θεός*, One God, applied to the Father in Holy Scripture, that they might have a Pretence to exclude the Son and Holy Ghost from being the True God, since *ὁς ὡς* *, applied to the Son, may as well be used to exclude the Father and Holy Ghost from being Lord by an inherent and eternal Dominion. But I shall insist more particularly on two pregnant Instances. The one from St. John, 1 Epist. 5. 20. *And we are in him that is true, even in his Son Jesus Christ, this is the true God, and eternal Life.* Where *ὁς*, This (or He) is the True God, and Eternal Life, is undoubtedly spoken of our Blessed Saviour, as the Author of this Hypothesis must grant, notwithstanding the pitiful shifts of Socinus

* Chrysost. Tom. 3. in 1 Ep. ad Cor. Cap. 8. v. 6.
his

his Disciples to evade it, which I shall not spend time to examine. The other Instance is taken from St. *Jude*, ver. 4. where the Apostle gives us this Character of some ungodly Men, ' That they deny the only Lord God, ' and our Lord Jesus Christ; where Jesus Christ is the Subject, and the only Lord God, and our Lord the Predicate, and Character given of Jesus Christ. Therefore since our Saviour hath these Titles and Characters of True God, the Only Lord God, given him in Holy Scripture, and these are equivalent to the Character of the Only True God, he hath a Right to the last as well as the preceeding.

See Dr. Hammond in *Loc.*

2. Come we to enquire into the Sense and Meaning of the Christian Church about the Interpretation of this Text, we shall find it express against the Interpretation and Design of the Author to restrain the Character of the Only True God to the Father, exclusively of the Son and Holy Ghost.

1. In the Consent of Ancients and Moderns, in great Repute for their Learning and Orthodoxy, to conclude the Particle *μόνον*, *only*, to be exclusive in respect only to * false Deities, or those that are improperly called Gods, and the Only True God, to be put in contradistinction to them, from the True God. This is so evident, that it

* *Vid. Cornel. à Lapide Comment. in Johān. Cap. 17. V. 3. & Chrys. Tom. 3. on 1 Epist. ad Cor. Cap. 8. V. 6.*

were to light a Candle to the Sun, and throw away time to produce particular Testimonies ; nay, many of the Ancients and Moderns draw an Argument from this Text (*ex abundanti*) for the Divinity of Christ, as being the Only True God, with a fair and unforc'd Construction of the Words : ‘ *That they may know thee, i. e. the Father, and Jesus Christ whom thou hast sent, i. e. the only begotten Son of the Father, incarnate for our Salvation, to be the Only True God.* Which Construction agrees with the Scope of our Saviour's Prayer, to glorifie the Son, *i. e.* to manifest his Glory which he is expressly said to have before the World began, *John 17. ver. 5.* which would tend to the Manifestation of his Father's Glory in the World; and of his own, who was now clouded in the Veil of Humanity, according to the Purport of his Prayer. So that to exclude the Son from this Title of the Only True God, (and it is the same of the Holy Ghost,) is in effect to exclude him from his Divinity, which yet he prays might be made manifest to the World, in order to Mens Salvation.

2. Besides the Suffrages of particular Members, we have a more sure Testimony of the Christian Church, in the Creeds, declaring Father, Son, and Holy Ghost, to be God, One God, and consequently or implicitly the One Only True God, in whom and no other we are to believe.

Thus in the Apostles Creed we are taught to believe in God, referred to, or implied of
the

the Father, Son, and Holy Ghost : ‘ With
 ‘ our Hearts to believe, and
 ‘ our Mouths to profess, (as a
 ‘ * Learned Divine of our Church excellently expresses it) this
 ‘ God distinguished into Three Persons, Fa-
 ‘ ther, Son, and Holy Ghost. And in the
Nicene Creed, opening the Apostles, to be-
 lieve in one God, with which agrees many
 ancient Confessions of Faith drawn up in De-
 fence of the Unity of God, all meaning and
 virtually declaring this One God, Father,
 Son, and Holy Ghost, to be the Only True
 God, in whom alone we are to believe, whom
 only we ought to serve ; so that it comes to
 the same. whether our Faith be express’d in
 God simply ; so we conclude with the *Atha-*
nasian Creed, the Father, Son, and Holy
 Ghost, to be God, in Glory equal, in Ma-
 jesty coeternal ; or with the *Nicene*, or other
 ancient Confessions of Faith, One God, since
 these Expressions are equivalent each to other,
 and too with the Only True God, in the
 Sense of the Christian Church. All which
 is utterly inconsistent with the Author’s De-
 sign and Interpretation, to exclude the Son
 and Holy Ghost from the Title of the One
 Only True God. The Church of *England*
 in her Liturgy embraces the *Apostles Creed*,
 the *Nicene*, and *Athanasian* ; declares in her
 first Article, That there is One True God, of
 the same Power and Godhead, the Father,
 Son, and Holy Ghost ; in her most solemn
 Addresses invokes Father, Son, and Holy
 H 2 Ghost,

* Dr. Com-
 ber on 1 Art.
 of the Creed.

Ghost, * ever reigning, One God ; frequently ascribes to them all Honour and Glory ; calls on the Son with the Titles of Only Holy, Lord most † High, in the Glory of the Father ; To whom, with the Holy Ghost, is frequently ascribed all Honour and Glory.

See the Collects.

Therefore it is evident, if the Testimony of the best and purest part of the Christian Church be of any validity, that the Title of the Only True God is not exclusive of any Divine Person, unless we would involve the Church in the Guilt of false Worship.

Second Part of the XI. Proposition.

And it is most absurd to think, that in these Words, and the following Prayer, he did address himself to the Three Persons of the Trinity conjunctly, since throughout the Prayer he calls this Only True God his Father, and calls himself twice his Son, before these Words ; not to mention the Absurdity of making our Lord to pray to himself, or of distinguishing himself from those Three.

* Collect on Trinity Sunday, &c.

† In the Hymn at the Communion, appointed, beginning with *Glory be to God on High*. This part of the Church's Hymn hath its Proof from Holy Scripture, if referr'd to Revel. 15. 3, 4. A Song to Christ, (saith the Learned Hammond truly, in Loc.) in which is sung, v. 3. *Marvellous are thy Works, Lord Almighty : v. 4. For thou only art holy ; for all Nations shall come and worship before thee.*

Reflection.

Reflection.

Words (says *Aristotle*) are the Picture of the Mind, and designed to lay open our Thoughts, which cannot be done by equivocal Words that give confused Idea's of things; to these Custom hath so chain'd the Author, that there is continual need of a Key to his Expressions, to open his Meaning, and to bring them out of the Clouds of Equivocation. On this account, and not for the sake of the mean Trade of the *New Photinians*, to catch at Words, I shall consider the Expressions, before I come to the Argument pretended to be drawn *ab absurdo*; as,

I. To *address himself*, least it sound as if Christ, as God, did pray, whereas it was only the Human Nature in Christ, that cloathed with Infirmities, and standing in need of Blessings from on High, was the proper Subject of Prayer; it was the Soul of our Saviour lifted up to God in fervent Devotion. Next, this Expression, in these Words, and in the following Prayer, seems to exclude the Words of the Text, *John* 17. 3. and the Words foregoing, from being part of our Saviour's continued Prayer; whereas 'tis evident that our Saviour was at his Devotions before the Text, and continues with and after the Text, to the end of the Chapter. *V. 1.*—*lifted up his Eyes to Heaven, and said, Father, the Hour is come, glorifie thy Son. V. 5. And now, O Father, glorifie me, &c. V. 25. O Righteous Father, the World hath not known*

thee. So that it must be granted, that our Lord prays to the Father all along, and as the Only True God, but whether in exclusion of the Son and Holy Ghost from this Character, and the present Object of Adoration, is the Matter in debate, and the Author would shuffle in under these embroiling Terms: He calls this Only True God his *Father*; which transports the Subject of the Affirmation, *his Father*, to the Predicate, and so by the Particle, *Thus*, restrains the Honour of the Only True God to this Person, *viz.* the Father, which comes to the same as making the Deity subsist in one Person. If he had said fairly, that the Father, who is in the Text called the Only One True God, is prayed to as such, before and after the Text, that would be granted; or if he said, that before the Words of the Text, *John* 17. 3. he names the Father in his Address, and after the Text, prays to him with the Title of One Only True God, with exclusion of the Son and Holy Ghost from this Title, or Object of this Address, one might have more easily understood his Meaning, and then debated the Force of his Argument from the Premises laid down, without more ado: But we must wade through a Labyrinth of equivocal Words, before we come to attack his Argument, which is the next thing propos'd. It is grounded on our Saviour's calling upon the Father with this Character of the *Only True God*; from whence he draws these Consequences, That the Father alone hath this Title given him in exclusion of the Son, which
I have

I have considered; and then, 2dly, from this, as a Consequence, follows a double Absurdity, (as the Author intimates,) 1st. Of Praying to the Three Persons in the Trinity conjunctly, which respects the Church, and would be so to the True Members of it, were the Father alone, the Only True God, exclusive of the Son and Holy Ghost. 2dly, In respect of Christ praying to himself, which he says is absurd. Thus Absurdity upon Absurdity follows his *Hypothesis* and Interpretation of the Text, but not the true Interpretation of it, or the Character of the Only True God applied to the Three Persons of the Trinity conjunctly, I shall endeavour to prove from the Doctrine and Practice of the Christian Church, especially that purest Part of it, the Church of *England*. Tho' Christian Faith teacheth us to acknowledge each Person in the Godhead to be equal in Glory and Majesty, and to worship the Three Divine Persons conjunctly as the One True God, this is the Ground of the Doxology, *Glory be to the Father, and to the Son, and to the Holy Ghost*, against the *Arrians* who could not endure this Doxology, as giving the Three Divine Persons equal Glory, without difference and inequality, and therefore corrupted it by *Glory to the Father, by the Son, through the Holy Ghost*, designing thereby to intimate a Difference and Inequality, and that the Son and Holy Ghost might be look'd on as meer Vehicles and Instruments of conveying this Glory terminated wholly in the Father, in which Collusion

the Author seems to conspire, as I shall afterwards have occasion to shew from some Expressions in his Defence of this *Hypothesis*.

See Second
Defence of 28
Prop. p. 58.

I need not pursue this Topick any farther, since it is so evident from the Doctrine and Devotions of the Christian Church in general, That the Three Divine Persons conjunctly are adored as the One Only True God, to whom all Honour and Glory, as due, is to be ascribed; but shall proceed to the Doctrine and Devotions of our own Church, which includes in her Liturgy the Doctrine and Piety of the Ancients. The Hymns compos'd in Praise of Almighty God, as the *Te Deum*, containing the *Trisagium*, *Holy, Holy, Holy, Lord God of Sabbath*, evidently applied to Father, Son, and Holy Ghost. The *Benedictus*, *Jubilate*, and *Magnificat*, have Expressions equivalent to the Only True God; and to each, in the end, is joined the Doxology, *Glory be to the Father, and the Son, and the Holy Ghost*. What is this but the Church's plain Declaration, That the Blessed Trinity is that Great God whose Praise they echo forth, whose Glory they proclaim as the One Only True God to be adored? and the Blessed Trinity hath not only a joint Share in Praise, but also in Supplications, as the Only True God, and Fountain of Mercies; what else doth this mean in the Litany, *O Holy, Blessed, and Glorious Trinity, Three Persons, and One God, have mercy upon us*, which is the Summ of all our Requests, the Epitome of those particularly enlarged on, ending

ending with the Doxology, *Glory, &c.* And shall we now deny the Trinity, thus adored, to be the One Only True God, and each Person in the Beginning invocated, to have a Right to our Prayers, under this Notion, None have Right to our Devotions, but the One Only True God? And therefore, to give all Honour and Glory to the Father, Son, and Holy Ghost, to acknowledge it our bounden Duty to give Thanks to them conjointly for the Redemption of the World, and yet to exclude the Son and Holy Ghost from the Glory of this Title, of the One Only True God, is inconsistent with the plain meaning of the Church declared in her most solemn Devotions: None that join such Contradictions, can without a strange Spirit of Contradiction join in her Devout Prayers. Alas, the little Subterfuges which some may make will not avail in so solemn a Duty. In vain is the Author's Distinction of Divine Honour given to the Son and the Holy Ghost, but ultimately terminated in God the Father; For how is it possible that the Trinity, and each Person of it, should be at all properly the Object of Adoration, if it be wholly terminated in One Person, *viz.* the Father, as the Only True God, exclusive of the other Two. This is to make the Son (for Instance) the Object of Prayer, as Intercessor, rather than the One True God: and there is no Shelter for this under the Wing of the Church, directing her Prayers to God through Jesus Christ, as Mediator and Advocate,

See 2d. Defence of th 28
Præp. p. 58.

cate, because it is often exprefs'd (that we might not mistake in this matter) not only through whom (*i. e. Jesus Christ*) and by whom, ' but by whom, and with whom, ' be all Honour and Glory, &c. And we are taught by our Pious Mother, to pray on *Trinity Sunday* to the everlasting God, acknowledged in the same Devotions, Three Persons, and One God, and to ' give Thanks

See the Collect on *Trinity Sunday*.

' to them as this God, calling
' us to this Confession, whom
' we further request to confirm
' us in this Truth, concluding,
' *who livest and reignest ever One God, World
without end.* A clear Evidence of the Sense of the Church, *viz.* of Three Persons, and each being adored as the Only True God, and of the poor Evasions of those that either directly, or by consequence deny this Truth, and yet would pretend to hold rightly the Doctrine of God's Church, even with this Distinction of Adoration, ultimately terminated in One Person, exclusive of the other Two.

There is one Objection may be made by the Opposers and Explicators of the Blessed Trinity, the clearing of which may be of great Importance in our Devotions, to set them on the right Object, and that is this.

The Invocation of each Person in the Trinity by Appellations distinguishing each Person from the other, ynot then named, as God the Father, the Only Father, the Only Son, the Holy Ghost, the Sanctifier : From whence they conclude, that our Devotions are then determined to the One Person invoked,

invoked, and the Praise and Honour not then given to the Trinity of Persons.

Answer.

But from the Appellation determined to One Person, there is no Consequence of the Worship's being determined to the said Person, since the Church, as in her *Litany*, after Invocation of each Person, imployes the Blessed Trinity to be the Adequate and undivided Object of Prayer, by Invocation of the *Three Divine Persons, *One God to have mercy*

* *Common Prayer.*

on us; which is the Summ of all Prayer. And this it doth rightly, without danger of this pretended Consequence: For as the Acknowledgment of the Father to be

God, and the Son to be God, and the Holy Ghost to be God,

Athanasian Creed.

in the meaning of the Church, the One Only True God, doth not bar the Conclusion, that these Three Divine Persons are One God, *i. e.* One Only True God; neither doth the Worship given to each Person, as God, bar it from tending to the Trinity, as One God, whereby we worship the Trinity in Unity, and Unity in Trinity: So that whether we pray with calling upon our Lord and God, or with such an Appellation as is restrained to One Person of the Blessed Trinity, as for Instance, our Lord Jesus Christ, our Devotion tends to the Blessed Trinity, as the ultimate and undivided Object of Adoration; a Truth evident from Scripture, the Churches Devotions, and Testimony of the Ancient Fathers.

I. From

1. From Scripture : 1 *Tim.* 6. 13. *I give thee Charge in the Sight of God, and before Jesus Christ.* This Appeal of the Apostle to Omniscience, doth not exclude the Holy Ghost, though not mentioned ; when the Glory for evermore is solemnly asserted to Christ, *Heb.* 13. 21. when we are to act (as appears from God's Word, *Phil.* 2. 11.) to the Praise and Glory of Jesus Christ, and God the Father ; 1 *Cor.* 10. 31. to the Glory of God, the Scripture doth not speak *ἀσώματα*, but it is the same Glory of both, not exclusive of the Son, but inclusive of the Three Divine Persons, as One God, to whose Glory we must refer our Actions. St. Chrysostom on *Col.* 3. 17. *Hom.* 9. *Whatsoever ye do, do it in the Name [of Christ]* makes it parallel to 1 *Cor.* 10. 31. and equivalent, to act, as there express'd to the Glory of God, *Τὸ ὕμνῳ καλούμενον, ὁ πατὴρ καλεῖται, καὶ αὐτὸ εὐχαριστούμενον, ὁ υἱὸς εὐχαρίσεται.*

2. From the Devotions of the Church : *Ex. Gr.* in the *Litany* our Lord Jesus Christ is call'd on as the *Son of God, Son of David*, to have mercy upon us, to forgive us our Sins, yet not exclusive of the Father, and Holy Ghost, since the Three Divine Persons are invoked conjunctly for this Mercy, but as an Argument of Love, to move our Affections, drawn from these Expressions, the Son of God taking our Nature on him, and as Son of *David*, or High-Priest, compassionate of our Infirmities.

3. From the Fathers Beginning a Prayer to the Son, or with Invocation of him, or some other Person in the Holy Trinity, yet going

going on, and concluding with the Father, or sometime with the Holy Ghost, and frequently with the Holy Trinity, to which yielding Praise and Honour, as the undivided Object of Prayer from whence cometh their Help. To avoid tedious Quotations, I shall only refer to some few Instances from *St. Augustine; Meditat. Cap. 4, 5, 11, 12, 32. Forbesii Inst. Hist. Theol. Lib. 1. Cap. 23. P. 41. de Praxi Veteris Ecclesiæ in adoratione, &c. Item, Soliloq. ult. Sti. Augustini, Sti. Ambrose de Spiritu Sancto, Lib. 1. Cap. 3.* Thus I have endeavoured to take off the Charge laid on the Church, as determining at least ultimately our Devotions to One Person of the Trinity, exclusive of the rest; but since the Author hath by a direct Consequence from these 28 *Propositions* excluded the Son and Holy Ghost from the Right of this Title, *viz.* the One Only True God, he must shift for himself in this Charge complain'd of to be laid against him among (as he expresses it) the real *Trinitarians*, and see if he can get off with replying, That the * Divine Honour given to the Son and Holy Ghost, is ultimately terminated in the Father exclusively, according to the *Hypothesis*. *Socinians* will no more think it a sufficient Answer upon these Principles than the Orthodox, who may look upon it as fitted rather to the Mouth of Papists, in offering up Prayers to the Saints, or of those *Socinians* who allow Divine Worship to be given to the Son.

* Second Part of the Defence of the 28 Prop. p. 58.
And

And so I come to the top of his Objection, the Absurdity of Christ's praying to the Blessed Trinity, and as a Consequence of this, praying to himself; so that the Force of his Arguing (if there be any) must lie in the Three Divine Persons, in the Blessed Trinity, being the undivided and adequate Object of our Saviour's Prayer, as I have endeavoured to shew. They are and ought to be of the Devotions of the Christian Church. To enquire into which Truth, it is first to be considered, That the Divine and Humane Nature, as the Catholick Faith teacheth, are united in the Eternal Word incarnate; That it was the Humanity that prayed, as *St. Augustine* most excellently to this purpose: *Ex hoc enim rogat quo minor est patre, ex quo aequalis exaudit ut Pater.* *St. Augustine* on the *Trin. Lib. 1. Cap. 10. Lib. 3. contra Maximum, Cap. 14. St. Ambrose de Fide, Lib. 4. Cap. 3. Lib. 5. Cap. 2.* 'He prayed as Man, he heard as God. And why might not the Soul of our Blessed Saviour be lifted up in Prayer to the blessed and undivided Trinity, from whom (as the Fathers acknowledge) all Acts *ad extra*, do flow indistinctly, and so consequently the Benefits and Comforts he prays for in behalf of those the Father had given him, especially the Glorifying the Son, *i. e.* the Manifestation of his Divinity, in order to their Salvation, which since it was necessary to be known that he was more than meer Man, *viz.* God and Man, as it was, that he should be so, for the Accomplishment of the Redemption of Mankind. But then 'tis intimated,

mated this, as absurd, would follow, that he prayed to himself, he being One of the Divine Persons, if his Prayer tended to the Persons conjunctly in the Blessed Trinity, as the undivided Object of Adoration.

But of what Adoration? if we believe the Christian Faith, of the Man Christ Jesus. As Man, he was a Supplicant; as God, the Hearer of Supplications: So that it was the Humanity only prayed, the Divinity was ador'd; and why not equally in Father, Son, and Holy Ghost, the One God in the sense of the Catholick Church, the One only True God? One God, apply'd to the Trinity by St. *Augustine in Præfatione ad 2dam Expositionem* 29. *Psal.* *There is but One God,* 1 Cor. 8. 4. (saith the Apostle) and *One Mediator,* 1 Tim. 2. 5. One God (saith St. *Chrysostom in Locum*) not in contradistinction of the Son, but of Idol Gods; and therefore if the Son be not excluded from One God, (and so the Holy Ghost,) Christ as Man must be Mediator to them, *ex supposito*, the One God must reconcile us by the Atonement of his precious Blood-shed, to the Father, Son, and Holy Ghost, the One God offended by our Sins. Though as God our Lord was impassible, yet the Church of God was purchased by his own (or proper) Blood, *ἰδὼ αἵματι*, spoken of our Lord Christ, whom we adore as True or Very God, in the Expression, *ἀληθίνος Θεός*, of the *Nicene Creed*; and I hope Very God is God himself, the Expressions equivalent; so that let the Author querk with the
Term

Term *Himself*, the Use of the Term *Himself* implies no Absurdity upon the Principles of the Church Catholick, declaring the Hypostatical Union of the Divine and Humane Nature in Christ, which is confirmed from the Holy Scriptures, as, *John* 1. 14. *The Word was made Flesh*, and *1 Tim.* 3. 16. *And God was manifested in the Flesh*, &c. For by this means, what is proper to either Nature, Divine or Humane united in him, must be attributed to Christ, in whom both Natures subsist, with the Reserve of the incommunicable Properties of each Nature; so that this Conclusion is firm: Christ as Man did not pray to himself as Man, nor distinguish himself, as God, from the Second Person of the Glorious Trinity; though in this Supplication he shew'd the Distinction of his Manhood from his Godhead, both united in himself the Eternal Word, who was very God, and One of the Persons of the adorable Trinity, the undivided and adequate Object of Divine Worship.

Third Part of the XI. Proposition.

If such a Liberty as this in interpreting Scripture be allowable, what work may be made with Scripture?

Reflection.

These Words seem to present us with the Author's Picture set in the Frame of his *Hypothesis* for to support it: He takes such a Liberty to interpret Scripture as is not allowable; such

such as makes an amazing Work with Holy Scripture, by setting Scripture a clashing not only against Scripture, but against natural Reason, in the Notion of God, against the Sense and Meaning of the Christian Church. The Interpretation he hath given of this Text, doth not only seem to contradict all those Texts where the incommunicable Titles and Properties of the One True God are ascribed to the Son, or Holy Ghost, such as for Instance, in respect of the Son, his being stiled *God blessed for evermore*, Rom. 9. 5. The *Alpha and Omega, who was, who is, and is to come*, Revel. 1. 8, 11. And the Word *God* applied to him by St. *John* in such a manner, as, *All things were made by him, and without him was not any thing made that was made*, John 1. 3. His Interpretation, I say, doth not only contradict these Texts, but even the main Scope of Divine Revelation by Jesus Christ, to represent him as the True God, the Author of Eternal Life, whom we are to serve and honour as such.

2. His Interpretation seems to contradict the Light of Nature, in the Notion of One Absolutely Perfect Being, which is called God, since he draws and applies the Text to maintain his Assertion of Three distinct Beings in the Deity; the One granted by him to be Absolutely Perfect, the other Two supposed to be incapable of some Perfections (and those Absolute ones too) granted to the first, yet all these asserted by the Author to be God, *i. e.* One Absolutely Perfect Being, with which agrees the Holy Scripture, in

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equivalent

equivalent Expressions ; or such as necessarily inferr the Three Divine Persons to be the One Absolutely Perfect Being, against both which the Author's Assertions clash.

3. Further, yet is this an allowable Interpretation of Holy Scripture, which lies cross to the Understanding of the Christian Church, proclaiming the Father, Son, and Holy Ghost, to be served and worshiped with equal Glory and Majesty, as the One Only True God.

What work then (to use his Exclamation) must such a Liberty taken as this, make ! Even just such a work as the Papists make with Holy Scripture, for the sake of an infallible Head at *Rome*, by making it a Nose of Wax, a Leaden Rule, bent to comply with erroneous Tenents ; such a work as those make that wrest the Scripture to the raising of Prejudices in the Minds of sincere Members of the Church, joining in her Communion of Adoration given to the Blessed Trinity, and each Person, as One Only True God. It must make a work, even a troubled Sea in their Conscience, to adore the Son and Holy Ghost, and yet believe (as some would insinuate) that they have no Right to the Title of the One Only True God, or Absolutely Perfect Being.

XII. Proposition.

Our Lord calls the Father the Only True God, because he only is Originally and of himself God,
and

and the first Original of all Beings whatsoever, as he calls him the Only Good, saying, there is none Good but God, because he alone is originally so, and the Spring of all that Good which is in other Beings.

Reflection.

Here are several Assertions produced as Inferences from two Texts of Holy Scripture ; the one, that of St. *John* 17. 3. already considered ; the other, that of St. *Matt.* 19. 17. where our Blessed Saviour says to the young Man coming to him with the Appellation of *Good Master* ; *Why callest thou me Good ? there is none good but God.*

As the Author argued from St. *John* 17. 3. in the 11th. Proposition, from a Concession, (which is truly granted,) that our Lord calls the Father the Only True God, to conclude he only hath a Right to this Title, with Exclusion of the Son and Holy Ghost : So now he concludes, that this Title of the Only True God is given to the Father only, because he only is originally and of himself God, and the first Original of all Beings whatsoever.

To this I reply, according to the Sentiments of the Catholick Church :

1. That each Person of the Holy Trinity hath a Right to this Title of the Only True God, as Truly God, in respect of the Divine Essence common to the Three Persons, and not as this or that Person, tho' the Father as such, and the first Person is acknow-

ledged to be distinguished from the Son and Holy Ghost, as he hath the Infinite Essence originally from himself, and the Son and Holy Ghost hath the same Infinite Essence by communication from the Father.

2. That the Father is said to be the Original of all Beings, with relation to all created Beings, and not in respect of the One Infinite Being, or Two other Infinite Beings, according to this *Hypothesis* : For this is impossible, because the One Infinite Being, called God by the Voice of Mankind, is exclusive of any other distinct Infinite Being, and without Cause, without Original ; tho' the Father, Son, and Holy Ghost, subsist in this Infinite Essence or Being, (God being *essè* it self,) and in respect of their manner of subsisting in the Deity. The Father is truly called by the Ancients, the Principle and Fountain of the Son and Holy Ghost, and even of the Deity ; as the Son and Holy Ghost have the Divine Essence by Communication, and the Father alone from himself, as I remark'd, to be understood negatively, *i. e.* not of another. This I think is sufficient to overturn this Inference or Conclusion.

The following Argument in this Proposition is drawn from St. *Matt.* 19 17. *Why callest thou me Good ? there is none Good but God.* It proceeds from a Concession taken for granted, or supposed to be inferred from these Words, that the Father alone is called Good, exclusively of the Son and Holy Ghost, and is farther grounded on a double Supposition, (exclusive still,) that the Father alone is originally

ginally good. 2dly, That he only is originally the Spring of all that Good, which is in other Beings. The Weakness and Inconclusiveness of which Argument will appear,

1. From the true Scope and Meaning of the Text alleadged.

2. From the Meaning of the Fathers, and Orthodox Moderns, not only with respect to this Text, but the Christian Faith; declaring the Blessed Trinity to be the One Only Fountain of Blessings, worshiped in the Unity, as the *summum bonum*, as well as the *summum magnum*, in the Expression of *Tertulian*.

1. The Scope and Meaning of the Text, *Mat. 19. 17. Why callest thou me Good? there is none Good but God*, overthrows the Author's Inferences and Conclusion: For it is the Reply of our Saviour to the young Man, apprehending him to be but a meer Man, and enquiring the way to Eternal Happiness. And whether we read as *St. Chrysostom*, according to the Translation of our Bible, *There is none Good but God*; or as *St. Augustine*, or *St. Hierom*, according to the *Latin* and *Æthiopick* Versions, *Why do you enquire of me concerning Good?*

i. e. the Sovereign Good, ὁ ἄριστος, one Good*, it is diametrically opposite to the Author's Purpose; for ἰησοῦς ὁ ἀγαθός, one

* *Aldito Dei nomine*, Grot. in Loc.

Good, and *none Good but God*, do no more exclude the Son and Holy Ghost from being the One Only Sovereign Good with the Father, than ὁ θεός, One God, or none but One to be adored according to the Christian

Faith, excludes them from the Title of the One Only True God : Hence, says St. *Chrysostom* on the Text, *Matt.* 19. 17. our Saviour did not say, there is none Good but the Father alone, but *there is none Good but God*, not to exclude or distinguish himself from this One Good God, but to put us in mind of the Distinction between Divine and Humane Goodness ; the latter of which, the young Man only apprehended to be in our Saviour : And many of the Ancients and Moderns are so far from thinking our Saviour spake in these Words the Exclusion of himself from being the One Only Good, that they think on the other hand, that our Blessed Lord seem'd to point at his Divinity, and excite him to proceed in his Enquiry from him as the Sovereign Good he mentions, without which there is no sufficient Guidance to Eternal Life. So *Theophylact* and St. *Hierome* believe him to be that One Good.

The same Scope and Meaning hath the other Reading, *τί με ἐρωτᾷς πρὸς τὸ ἀγαθόν, εἰς ἀγαθόν ὁ Θεός*, which implies thus much : By a bare Humane Master and Instructor you cannot obtain what you ask ; such an one as you apprehend me to be, is not sufficient to guide you ; but the Sovereign Good, in the Enjoyment of which consists that True Good and Eternal Life you seek for, must also conduct you thither by his Divine Grace.

The same in effect is implied by St. *Chrysostom*, * when in reference to this Text, and

* See *Chrys.* in *Matt.* 19. 17. and *Rom.* 23. 10.

that also of St. *Matt.* 23. 9, 10. *Call no Man your Father upon the Earth, for one is your Father which is in Heaven. Neither be ye called Masters, for one is your Master, even Christ*; he tells us there is need of a Heavenly Master, or Instructor, to direct us to the *μία τῶν ὄντων πάντων ἀρχή*, the One Only Principle of all Beings; which, as in his Meaning, so I shall endeavour to shew in the Sense of the Christian Church, is the Father, Son, and Holy Ghost conjointly, not by a tedious Heap of Testimonies, but some select ones, to confirm the Sense of the Christian Church in the Three Divine Persons conjunctly being the One Only True God, and consequently the One Only undivided Fountain of all Good to all Beings.

To affirm, or imply, that the Father alone, exclusive of the Son and Holy Ghost, hath a Right to this Title of the Only Good, in respect of his being originally so, is diametrically opposite to the Sentiments of the Christian Church, as appears from those Concessions already considered, and exemplified from the Fathers, *viz.* That Three Divine Persons are the Only True God, and each of them have a Right to this Title; for whosoever hath a Right to this Title of the Only True God, hath a Right also to that of the Only Sovereign Good, which I hope is originally so. Though we grant an *ὕμνησις* to the Father as such, and having the Divine Essence from no other Person, yet equal Glory is to be ascribed to the Three Divine

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Persons,

Persons, as God even originally and sovereignly Good.

2. As to the last Assertion in this Proposition, That the Father alone is the Spring of all that Good which is in other Beings, it seems to contradict this *Hypothesis*, and the Sentiments of the Church, concerning the Original of all Beings.

1. It looks like a Contradiction to the Author's *Hypothesis*: For he distinguishes the Perfections of Infinite Power, Wisdom, Holiness, from those which he affirms the Son and Holy Ghost to be incapable of; and tells us farther, that it is evident from Scripture, that they have illimited, *i. e.* Infinite Power, Wisdom, Holiness. And in his Reply to the *Socinian* in this Point, its granted, that the Three Divine Persons are Omniscient, Infinitely Wise, Good, &c. tho' the *Socinians* Consequence drawn from this Concession is denied. But that which comes home to the purpose, is the Acknowledgement, that outwardly, and in reference to the Creation, or created Beings; (if he doth not always speak in the Clouds of Equivocation;) the Three Divine Persons are the same God, as concurring in all external Actions. This doth necessarily imply, that all Good flows from the Three Divine Persons conjointly to all created Beings; from which is drawn this undeniable Truth, that the Blessed Trinity is the *πὸ ἀγαθόν*, the Fountain of all Good.

The next Objection against this Assertion of the Father alone being the Spring of all that Good that is in other Beings, is the
Sense

Sense and Meaning of the Christian Church about it : For as it acknowledgeth that there is but One God, *i. e.* One Infinite Being, so it declares, according to the Scriptures, that the Father, Son, and Holy Ghost, is this same Infinite Being alone to be worshipped and served, in Exclusion of all other Beings ; so that this Infinite Being having no Original, no Cause, or Principle of being from other Beings, the Father, Son, and Holy Ghost, which are included in this One Being, must be the Spring, the Fountain of all Good that flows to any other Being, which must be understood of all Beings besides the One Infinite, and consequently only of created Beings ; since all Beings are such, besides the One Infinite Being : And thus the Fathers understand these Expressions, *The Fountain of all Good, The Principle and Cause of all Beings*, of the Blessed Trinity, with respect to all created Beings, and not to the Son and Holy Ghost, as distinct Beings, as this *Hypothesis* asserts them to be.

This Truth is evident from that general Rule of the Christian Faith comprehended, saith the Learned *Forbesius* * in these Words of *St. Austin* : “ Where any One of the Three “ is named in any Work, the whole Trinity “ is understood to co-operate, and so consequently in all the Effects of the Divine “ Goodness and Mercy flowing from this “ undivided Fountain. To which agrees that of *St. Ambrose*,

* *Forbesii. Instr. Hist. Theol. Lib. 1. Cap. 21. P. 37.*

Trinitas nihil sigillatim facit.

St. Basil* in his Liturgy thus prays to the Holy Trinity: *Every Good and Perfect Gift proceeds from the Father of Lights.—To thee do we give Thanks, Father, Son, and Holy Ghost:* Than which there cannot be a more solemn and clear Confession of the Three Divine Persons, having equally the Glory of being the Spring and Fountain of all Good: And not to heap up Testimonies, I shall end with one from St. Austin, and Clemens Alexandrinus an Ante-Nicene Father. St. Austin thus prays to the Holy Trinity, *Omnis origo boni! O thou Fountain of all Good!* and after mention of the Father, Son, and Holy Ghost, *Largitor Infinite bonorum! O thou Infinite Donor of all Good!* or all Good Things. I shall conclude with the Testimony of Clemens Alexandrinus † who ends his Paidagogy with a Prayer to God, as the only Instructor, and in it mentions the Father, Son, and Holy Ghost as this only Instructor, by whose Guidance the Servants of God, as he prays, may be translated to the Heavenly City, to sing and give praise for ever to the Father, and Son, with the Holy Ghost, πάντα τῷ ἐνί, to the All or entirely One, πάντα τῷ ἀγαθῷ, πάντα τῷ σοφῷ, τῷ δίκαιῳ τὰ πάντα, All Wise, Good, Just: Which may be a Paraphrase upon this Text of Saint

*Forbesii. Lib. 1. Cap. 12. P. 24. à Liturg. St. Basilii prope finem.

† Lib. 3. Paidagog. prope finem.

John, as the Words declare, viz. That the Father, Son, and Holy Ghost, are the *εἰς ἃς ἀγαθός*, One Good God. This Testimony of an *Ante-Nicene* Father ought to have some weight with the Author, and too with *Arians* and *Socinians*, &c. who pretend a great Value for the *Ante-Nicene* Fathers, as expressing their Doctrine; tho' this includes no more Respect to them than the Counterfeited Money, with impressing the Image of the King upon it, to make it pass currant, doth shew Respect to the King: For on this Pretence they would lurk and find shelter for their Opinions under some accidental, or perhaps unwary Expressions of those good Men, in an Age before *Hereticks* taught the Church the Necessity of speaking more accurately on these mysterious Points in Defence of the Christian Faith; tho' there is enough in the *Ante-Nicene* Fathers perspicuous to a Seeker of Truth, to shew that they started not from the Doctrine of the Three Divine Persons, involving them One True God, howsoever others may wire-draw some Expressions in their Writings to their own Sense against their Meaning.

XIII. Proposition.

The Godhead, or God, in this highest Sense, can be but One numerically, of which the best Philosophers were satisfied by their Reason; and therefore the Oneness so frequently affirmed of him in Scripture, is a numerical Oneness.

Reflection

Reflection.

I see no Colour of an Argument in this Proposition for the Author's *Hypothesis*, or can be pretended to confirm his Assertions concerning God in the highest Sense, unless it lies in the Equivocalness of the Terms, *One numerically*: For God in the highest Sense in this *Hypothesis*, is declared to be the One Absolutely Perfect Being, and so let the Meaning of this Proposition be, that there can be but One God numerically, in this Sense; for which numerical Oneness of God in this highest Sense, we have not only the Suffrage of the best Philosophers, led only by the Light of Reason, but also of Holy Scriptures: Let this be the Meaning, I say, and the Proposition is granted; but then it is nothing to the Author's purpose. But if the Terms, *One numerically*, be shuffled in and applied to God in this highest Sense before restrained to One Person, *viz.* the Father alone exclusive of the Son and Holy Ghost, as the Only Person in the Blessed Trinity, that is, an Absolute Perfect Being in the highest Sense (as the Author calls it) as the only Person contended to be so from Scripture, who is and hath a Right to be called the Only True God; the *Summum bonum*; the Only Good and Spring of all Good in other Beings. This is *Crambe bis Cocta*, and is as much as to say, God in the highest Sense is numerically One Person, which Affirmation here implied, tho' captiously expressed, is overthrown by the

the very Texts produced for it in their Genuine Sense and Meaning, (as I have considered :) Yet I am content to follow the Author through his Mazes and Proofs further, since this Meaning of the Proposition hath no ground from Reason, the Guide of the Philosophers, or Divine Revelation, the bright Light that shines in us Christians; for it is the Voice of Reason and Revelation, That there is but One God: Both imply a numerical Unity, which is attributed to God by the Philosophers, upon the Notion they had of him as an Infinitely Perfect Being: And Divine Revelation doth not contradict but confirm this Notion, since it tells us, God is but One; that this God only we must serve, and worship, and applies this to the Father, Son, and Holy Ghost equally, as the One Absolute Perfect Being, the Cause of all things, acknowledged by the best Philosophers, and described by the Prophets, *the One God of Israel, Jehovah, I am that I am.* Thus our Saviour's Words, *Matt. 4. 10. Thou shalt worship the Lord thy God, and him only shalt thou serve,* referr to the same God *Jehovah*, the same Absolutely Perfect Being: And to the same doth *St. Paul* referr, declaring to the *Athenians*, he came to shew them that *God in whom we live, and move, and have our Being.* To the same again the Apostle refers, when he tells us, *Rom. 1. 20. That the invisible things of him from the Creation are clearly seen, even his Eternal Power and Godhead:* And therefore since Adoration, even according to the Scriptures, is due to this One God only,
and

and the Holy Scriptures plainly shew our Obligation to serve, honour, and worship the Father, Son, and Holy Ghost; they necessarily involve them One God in the highest Sense, *viz.* One Absolutely Perfect Being, alone to be adored, exclusively of all other Beings: What else can our Christian Faith import in the Belief and Acknowledgment of the Father, Son, and Holy Ghost to be God, in whose Name we are Baptized, to whom we are solemnly dedicated to honour and serve as the Eternal Being, on whom all things depend, by whom they are created and governed, as is evident from Holy Scripture in as many Places as attribute the Work of Creation, Providence, and other incommunicable Properties of the Deity to them. That all Glory and Honour might be given to the Father, Son, and Holy Ghost (as is by the Christian Church) acknowledged One True God, numerically One, as they have the same Essence which is wholly and entirely in each Person, tho' after a different manner. Therefore as natural Reason bespeaks our Adoration to One Only God, as an One Infinitely Perfect Being; and Divine Revelation confirms the same in the Obligation of worshipping this God only, the God of the *Jews*, and to us *Christians*, the Father, Son, and Holy Ghost; One God, according to the Apostle, 1 Cor. 8. 6. *To us there is but One God, the Father*: Which Words, tho' they have here a peculiar Reference to the first Person, yet not exclusive of the second and third in the Blessed Trinity, according to the

the unanimous Interpretation of the Fathers grounded on the Only One Object of Adoration, which can be only the Infinitely Perfect Being, predicated equally of the Father, Son, and Holy Ghost, as having the same Infinite Essence, which Infinite Essence is numerically One, in exclusion of a specifical Identity, as I shall have occasion more fully to speak to in the following Propositions, because the Deity is incapable of Multiplication : So that by thus thinking of the Deity, we shall preserve the Divine Unity, and the Distinction of the Three Persons, inferred from St. *John* 10. 30. *I and my Father are One*; and also, 1 *John* 5. 10. *These Three are One*; interpreted by the Fathers, One in Nature or Essence, against that of the *Arians*, One in Will and Consent. And further (as St. *Augustine* intimates on this Text) avoid on one hand the *Scylla* of the *Sabelians* making only a *Nominal* Distinction; and the *Charybdis* of the *Arians* on the other, and also of all those who make such a Distinction of the Persons as confounds the Unity of the Godhead, which Natural Reason, the Holy Scriptures, the Sentiments of the Christian Church (the best Comment on Holy Scripture) have taught us to preserve inviolable.

XIV. Proposition.

There seems to be neither Contradiction nor Absurdity in supposing the first Original of all things to be productive of other Beings so Perfect, as to have

have all Perfections but that of Self-existence, and those which are necessarily therein implied.

Reflection.

This Proposition, like the former, is grounded upon a false Supposition taken for granted, That the Father only is the Original of all things, in Exclusion of the Son and Holy Spirit. And the Truth will appear, that the seeming Contradiction and Absurdity lies wholly on the Author's side.

For first, as to the Equivocal Expression, *That of Self-existence and those [Perfections] which are necessarily therein implied.* The Word *therein* (as it seems) must either relate to Self-existence, or the first Original of all things; if to Self-existence, the Construction must be to this purpose, That in Self-existence are implied necessarily all those Perfections which are excepted from those Beings supposed to be produced of the Original of all things, and then follows a Confusion of the Attributes of the Deity, which are distinct in our Conception, and as the Author grants by owning Self-existence the greatest Perfection, and so distinct, that when he is pressed by the *Socinian*, that he denies the Son and Holy Spirit to have the Properties and Perfections of the Deity, he replies, That the Father's being their Original, simply considered, doth not so much as suppose necessarily the Father's Self-existence; to whom again he applies (as distinct Attributes peculiar to him)

Inde-

1 Def. of
the 28 Prop.
p. 22.

Independency, Self-existence, and Being; the Original of all things. So that it is one thing to say, that Beings produced by the Absolutely Perfect Being have not those Perfections which are implied in Self-existence, which is an Attribute, and conceived distinct from all other Perfections of the Deity; and another thing to affirm, that such Beings may be produced by the Original Being absolutely perfect, as have all Perfections, except those that are necessarily implied in the Self-existent Being and Original of all things; for then [therein] must refer to the supposed only Self-existent Being, the Original of all things; and then the same Debate returns in a Circle, whether this be the Father alone, exclusively of the Son, which is easily determined in the Negative, by these Considerations before (as to the main) alledg'd, and I hope proved. As,

1. That the Self-existent Being, the Supreme and Original Cause of all things, cannot produce any other distinct Beings with such Perfections, as are proper to the Deity, and incompatible with any Being, but the absolutely Perfect and Self-existent Being.

2. That such Perfections as these are Omnipotency, Eternity, Omnipresency, infinite Goodness, Power, &c. as well as Independency, and others.

3. That those, and all the absolute Perfections of the Deity, as have been considered, are truly applied to Father, Son, and Holy Ghost, as the One true God.

So that upon the Author's Supposition of distinct Beings, produced or produceable by the Original of all Things, not having all absolute Perfections, without exception, but some Perfections, as he grants, such as being Eternal, infinite in Power, &c. will follow these Absurdities.

1. That they must be finite Beings.
2. That they want the essential Perfections and Properties of God; and,
3. By Consequence from his Hypothesis, the Son and Holy Ghost are such Beings; For,
 - 1st. These supposed Beings, must be either infinite or finite: If infinite Beings, and distinct according to this *Hypothesis*; this contradicts the Notion of Mankind concerning One only infinite Being called God, the Original Cause of all Things; so that they must be finite or created Beings, (since there is and can be but one uncreated Being,) and,
 2. consequently cannot have any of the supposed Perfections, which are proper only to the One uncreated infinite Being, in exclusion of all other Beings; so that,
 3. according to this *Hypothesis*, in involving the Son and Holy Ghost in the rank of other Beings, distinct from the One absolutely perfect Being, the Son and Holy Ghost are robb'd of the Titles of the One absolutely perfect Being, and the consequent Perfections of such a Being proper to it, and incommunicable to any other supposed Beings, which is with the *Arians* to degrade them into finite Beings, and with the highest Injury to the Eternal Son of God, by consequence make him such, who is expressly Stiled

led in Holy Scripture, *Rom. 9. 5. God blessed for evermore.*

XV. Proposition.

Supposing any such Beings to have issued forth immediately from that infinite Fulness and Fecundity of Being which is in the Deity, each of them must have a right to the Name of God, in a Sense next to that which is appropriated to the Father, since they have all the Perfections of the Godhead, but those that must of necessity be peculiar to him.

Reflection.

To overturn this *Babel*, which is built on an impossible Supposition, it will be sufficient to shew these things :

1. That it is repugnant to the Nature of God, that there should be *in rerum Naturâ* such supposed Beings.

2. That no such supposed Beings can have a right to the Name of God, strictly and properly taken.

3. That they cannot have any proper absolute Perfections of the Godhead, with a reserve of some supposed peculiar to the Father, and incommunicable to them.

1. It is repugnant to the Nature of God, to suppose such Beings to issue from the Deity, immediately, by Reason of its Fecundity ; for such Beings refer to other Beings mentioned in the former Proposition produced so perfect, as to have all Perfections, but what are neces-

farily implied in Self-existence, or a Self-existent Being ; so the Nature of these supposed Beings is reduced to this, according to the *Hypothesis*, to have some peculiar Perfections of the Godhead, and to want others to have some proper to an infinitely perfect Being, supposed the first and Original of those others produced, or immediately issuing from it by reason of the fulness of the

* Expos. of
the Creed. Art.
1. p. 26.

Deity : But such is the * essential Singularity of the Divine Nature, says the most profoundly learned Bishop Pearson, that no other Being can have any Existence but from that ; and whatsoever Essence hath its Existence from another is not God. Now these supposed Beings issuing from the Divine Nature, and *ex Supposito*, other Beings, or distinct from the One most absolutely perfect Being, must have their Essence from this One only absolutely perfect Being, and therefore, according to this evident Rule, cannot be God ; so that whatsoever is the Fecundity of the Deity, it cannot consist in this, of having other distinct Beings flowing from it, which have any of its peculiar Perfections. For all the Perfections of the Deity are necessarily in One infinite Being, because it cannot be multiplied ; and whatsoever Perfections are in other Beings by reason of the Fecundity of the Deity, they are finite, such as overflow to a World of Beings from this One infinite Being, or Fountain of Beings ; and so no other Beings can be properly said to flow immediately from the Deity, or One infinite

finite Being; for these must be either infinite or finite; if infinite *ex Hypothesi*, and other distinct Beings, there may be more than One infinitely perfect Being; if finite, this is repugnant to their Nature, since upon immediate eternal Issue, they must have infinite Duration. So that to apply this to the Three Divine Persons, to which this Supposition tends, they are but one infinite Being, as having one and the same Essence, wholly and entire, though after a different manner; the Father from himself, the Son and Holy Ghost by Communication from the Father. And if they have thus the same Divine Nature whole and entire, it necessarily follows, that the Three Divine Persons must have the Perfections of the Deity, every essential Property of it, which can be no more separated from a Being that hath the Divine Nature, than the essential Properties and Perfections of any Being can be separated from, or denied to it. So that the Assertion in the last part is precariously taken for granted, *viz.* of some Perfections of the Godhead peculiar to the Father, and this of necessity, since the contrary is necessary from the same Essence whole and entire in each of them; *In whom*, as the Apostle expresses it of Christ the Second Person, Col. 2. 9. *dwelleth the fulness of the Godhead*, with Exclusion of all other Beings, to partake of this fulness peculiar to the One infinite Being.

So that on this ground only of the same infinite Essence whole and entire in Father, Son and Holy Ghost, the Divine Perfections
are

are equally ascribed to them, and they are implied, if not expressed in Holy Scripture to be Infinite, Eternal, Omnipresent, Omni-All-wise, Good.

2. As the Supposition is false, so the Consequence built on it, that they would have a right to the Name of God, in a sense next to that which is appropriated to the Father, *i. e.* according to the *Hypothesis*, in no sense at all of the Name of God properly taken; for they are excluded *ex Hypothesi*, from being an absolutely Perfect Being (which is appropriated to the Father exclusively) and so consequently (as I have shewn) from the Titles of the One true God; and then what Right to the Name of God properly taken, shall we apply this incommunicable Title to these Beings, which are not God; for such are these supposed Beings mentioned, granted to want some Perfections of the Deity, tho' supposed to have some peculiar to it, which is by a plain Consequence to rob them of the Divine Nature, or infinite Essence, which includes all Perfections peculiar to it; so that to come from Generals, and shooting at Rovers, and apply this to the Divine Persons, in respect of whom all this Equivocal Pudding is made in this Explication, to make the Son and Holy Ghost to want some Perfections of the Deity, to exclude them from the Right and Title of being most absolutely perfect, and yet give them the Title of God, which strictly and properly taken, is incommunicable to any Being, but an absolutely perfect One; for such is, and must be that Being, to whom in
Holy

Holy Scripture, and is appropriated to those Excellencies and Titles, such as God of Gods, Lord of Lords, the One God only to be served, the true living God, God blessed for evermore ; some of which are expressly, and all virtually attributed in Holy Scripture to the Son and Holy Ghost, as well as to the Father ; on which Ground the Church of God hath taught us to Worship, Honour and Serve them as the One only God, having the same Divine Essence, and all the Perfections of it incommunicable to any other distinct Being or Beings.

3. So that as a necessary Consequence, without any farther Proof, from hence it follows, that the Father, Son, and Holy Ghost have all the Perfections of the Godhead, upon the Right granted to the Name of God, strictly and properly taken ; for if they have not a Right to this Name in this Sence, they are not by Nature God, and have no Right to any proper Perfections of the Deity, not even to those which are granted in this *Hypothesis*, with a reserve of some peculiar to the Father. So that to conclude this Proposition, we learn no such Doctrine from the Holy Scriptures, or the Fathers Interpretation of them : By them we are directed to give Worship and Honour to the Father, Son and Holy Ghost, as the One true God ; not to the Father alone, exclusively as the only absolute perfect Being, and yet to the Son and Holy Ghost, as having a partial Perfection of the Deity ; which is in effect to Worship them, as by Nature not God, and which

was the guilt of the *Galatians*, tho' in a higher measure, charged on them in respect of their former Gentile State, *Gal. 4. 8. They served them which by Nature are no Gods.* How far they incur this Guilt, i. e. are formally guilty in their Consciences of this Sin, that give Honour and Worship to the Son and Holy Ghost, tho' truly God, blessed for evermore, under the Notions of distinct Beings, having not all the Perfections of the Deity, I leave to the Consideration of All, reflecting upon the Nature of the proper Object of Divine Worship.

XVI. Proposition.

It is evident from the Holy Scripture, that the Son and Holy Ghost are such Beings, viz. that they have all the Divine Perfections but the fore-mentioned; such as unlimited Power, Wisdom, Goodness, &c.

Reflection.

To take this Proposition by the right Handle, it is requisite to consider,

1. What are those Divine Perfections, from which the Son and Holy Ghost are supposed to be excluded.

2. That we may see how far it is wide of Truth, it may be material to shew, that the Holy Scripture speaks of no such Beings, as are here supposed, nor can it be inferred rightly from Scripture, that the Son and Holy Ghost are such Beings.

3. That

3. That the Divine Perfections, as allowed to the Son and Holy Ghost in this *Hypothesis*, with Exception of others, is incompatible with the Divine Nature.

1st. What are those Perfections, which the Son and Holy Ghost are excepted from having, and are affirmed in Proposition 15. to be of necessity peculiar to the Father. We are told, Proposition 14. That they are Self-existence, and those Perfections which are implied therein ; but here we are at a stand again, by reason of the Equivocalness of Self-existence, taken either as an Attribute of the Deity absolutely, and so common to the Father, Son and Holy Ghost, as God, or a Self-existent Being ; or relatively in respect of the Persons of the Trinity, and so the Father alone is a Person Self-existent, *i. e.* from himself, and not from another Person. And no less, by the seeming Confusion of the Divine Attributes (as I have remark'd) in this Expression of Perfections, implied in that of Self-existence, as if this was not a distinct Attribute, or Perfection, which would have been avoided by Self-existent Being, instead of Self-existence (as I have shown.)

But the Author gives some light of his meaning, by enumerating illimited Power, Goodness, Wisdom, as those Perfections granted to the Son and Holy Ghost. Yet the greatest Light we have is in the fifth and sixth Propositions, where those Perfections which are denied to the Son and Holy Ghost are declared to be all those which do presuppose Self-existence, and expressly instanced in Independence,

pendency, and being (as he terms it) the first Original of all Beings, in which Being, (if there be any fair Construction to be made of the Expressions) the Beings of the Son and Holy Ghost are comprehended. So that 'tis plain, there is made an Exception or Exclusion of some Perfections from these Beings (as he calls them) *viz.* the Son and Holy Ghost. Insomuch that the Deity of the Son and Holy Ghost is represented as an improper Object of Supreme Honour and Worship, due only to the One absolutely perfect Being.

2d. The Holy Scriptures are against the next Step made to advance these supposed Beings, which is so much the worse, because it charges the Holy Scripture with a Declaration, that the Son and Holy Ghost are such Beings; since we are told 'tis evident from Scripture, that they are such; *viz.* as want some Perfections of the Godhead, and yet have a right to the Name of God. But where do the Scriptures mention two Beings that are God, and yet want some Perfections? From what Text can this be rightly inferred, since they declare the quite contrary in frequent mention of One God most high, as the One Supreme Being, and Maker of all things, infinite in Power and Wisdom, with a plain Exclusion of any other Being beside, to be acknowledged and worshipped as such? Do not they restrain the Name of God (properly taken) to this One Supreme, in Exclusion of all other Beings, which are not infinite Ones, or (what is all one) endued with all Perfections, as an infinite Being must be?

And

And therefore if it be evident (as undoubtedly it is) from Holy Scripture, that Father, Son and Holy Ghost are God properly taken, *viz.* the One true God, they must have the Glory of all Perfections ascribed to them, as is by the Christian Church in the Doxology; *Glory be to the Father, and to the Son, and to the Holy Ghost*, which the *Arians* sought to corrupt by their feigned *Doxology*, *Glory be to the Father, by the Son, and from the Holy Ghost*, on purpose to insinuate an inequality of the Divine Persons in the Deity.

3. As to the Concession of illimited Power, Wisdom and Goodness in the Son and Holy Ghost, excluded from some Perfections of the Godhead, peculiar (as 'tis asserted) of necessity to the Father. This is incompatible with the Divine Nature, and the infinite Perfections of it, which must all be necessarily conceived in one and the same infinite Being; the truth of which will appear from one Instance taken from the Divine Attribute or Perfection of infinite Being, *viz.* Necessary Existence; either the Son and Holy Ghost (in the *Hypothesis*, distinct Beings) have necessary Existence or not: If we deny necessary Existence to their Essence or Being, then indeed they cannot have this Attribute of necessary Existence applied to them in any respect even of Being, but then it will follow, they are not God by Nature, since necessary Existence is as necessarily included in the Being or Nature of God, as Three Angles and Three Sides in the Nature of a Triangle.

On the other Hand, if it be granted, that they have this Perfection of necessary Existence, the Consequence is, they have all absolute Perfections of the Deity : For a Being necessarily existent, is boundless in Perfection, endued with all Perfections possible to infinite Being ; and therefore *vice versa*, where there is unlimited Power and Wisdom, or any other Infinite Perfection : This as plainly argues necessary Existence, and all other Perfections to be in the same Subject, and rightly ascribed. On this the Apostle, *Rom. i. 20.* seems to ground his Argument of the *Eternal Power and Godhead*, which he proves from the *visible Things of the Creation*.

Hence the Holy Scripture makes frequent mention of those Attributes of the Divinity, and applies them to the One God, the Lord *Jehovah*, who is described to be Eternal, infinite in Power, Wisdom, Goodness, &c. that we might Worship him alone, as the One true God, to whom these Titles are peculiar : So that grant any of these Divine Attributes to any Being, and according to the Scripture, it is an Acknowledgment of its being infinite in Perfection, *i. e.* God most High ; and on the other Hand, to deny any of them to a Being, is in effect to deny that Being to be truly God, which shews all Perfections to be necessarily centred in that Being, to which the Name and Glory of the Divine Perfections are truly ascribed.

XVII. Proposition.

And they are always spoken of in Scripture, as distinct Beings and Persons (according to the proper Signification of this Word) both from the Father, and each other. Nor are so many Men and Angels more expressly distinguished as different Persons or Substances, by our Saviour or his Apostles, than the Father, Son and Holy Ghost still are.

Reflection.

Here is a confounding of the Terms Person, Being, and Substance, and an Appeal to the Holy Scripture, as equally implying Father, Son and Holy Ghost to be Three distinct Beings or Substances, as well as three distinct Persons; and moreover to express them as different Substances, and as distinct, as it doth Men and Angels.

For Answer. It is granted that the Holy Scripture speaks of the Father, Son and Holy Ghost as distinct from each other; the Father from his only begotten Son, and the Holy Ghost distinct from both. And indeed, the Relation which these Names import (as the Christian Church acknowledges against the *Sabellians*) doth imply a real Distinction to be proved from several Texts of Scripture; so that the Father is not the Son, nor the Son the Holy Ghost; yet in the Terms of the Schools, *alius & alius*, One and another Person in the Trinity, but not *aliud & aliud*, One and

and an other Being, according to the *Atbanasian Creed*, *One Person of the Father, another of the Son, and another of the Holy Ghost, yet of one Substance, their Glory equal, &c.*

But tho' the Scripture distinguishes them in the fitly applied Term [Person] of the Christian Church; yet it involves them One God, *i. e.* One Infinite Being, as doth the Christian Church in all Ages; a plain Demonstration that they did not (with the Author) confound the Terms of Person, Being, and Substance.

The *Greek Church* made use of the Word *Hypostasis*, which (according to the Fathers, even before the Council of *Nice*, highly esteemed by the Author) denotes *ὑπόστασις* the manner of their Subsistence in the Deity, and the *Latin Church* *Persona*, some of which scrupled the use of the Word *Hypostasis*, (as St. **Hierom* gives the Reason,) least they might seem in their Tongue to affirm there were Three Substances in the Deity, and because the subtle *Arians* and *Sabellians* abused the Simple, by confounding *Hypostasis* and *οὐσία*; upon which the Fathers were very cautious in distinguishing *Hypostasis* or Person from Substance, to avoid the Consequence of a Trinity of Substances, from a Trinity of Persons; which granted, would imply Three distinct Infinite Minds and Beings in the Godhead, contrary to the received Notion, and indeed destructive of the Unity of God: And therefore abhor the speaking of

* St. Hier. Epist. 57. *Damasc.* Tom. 2. p. 417.

the Blessed Trinity in such Confusion, distinguish more accurately Person and Substance. They are, saith St.* *Ambrose*, speaking of the Three Divine Persons, *Divinitate unum*, and more home to our purpose, *in substantia Trinitatis nec ulla est differentia*. And St.† *Austin* declares, by reason of the One Essence it ought not to be said Three Substances, lest the Expression imply Three Essences.

It is in vain to heap up Testimonies of Fathers, either before or after the Council of *Nice*; for those before, tho' they did not express themselves so cautiously as to leave no Occasion to the subtle *Arians*, after to pervert their Sense; yet their Doctrine may very fairly be accommodated to the Terms of the Christian Church, after the Birth of the *Arian* Heresie, when they spoke more accurately and cautiously, and distinguished between Essence, or Substance, and Person, implying as the Fathers before and after the great Council of *Nice*, that there was an Oneness of the first, *viz.* Essence or Substance in the Deity, and a Plurality of the last, *viz.* Persons.

In this, according to the true Christian Doctrine, consists the Trinity in Unity, and Unity in Trinity, reconcilable with the frequent Assertions of One God in Holy Scripture, but never with this *Hypothesis* of Three distinct Beings or Substances; tho' this Para-

*St. *Ambr.* in *Symb. Apost.* Cap. 10. †St. *Austin*, Lib. 5. Cap. 9. *de Trin.*

graph, like the Two-columned Pages of *late Authors, make a great Noise with Scripture.

As to the Comparison of the Distinction of the Son and Holy Ghost, with that of Men and Angels, as abetted in Holy Scripture: 'Tis readily granted, that they are mentioned as really distinct in the Holy Book, but yet involved One God, *i. e.* One and the same Infinite Being; so that till it can be proved, that God is a *Species*, as Man and Angel, Terms predicated of many of the same kind, (which is to multiply the Deity, as the Angelical and Humane Nature is multiplicable,) the Distinction is not parallel; but it remains firm, according to the Fathers, that there is One and the very same Substance, and Three distinct Persons in the Deity; One Substance without difference; One Will, Power, and Majesty, which cannot be affirmed of Men or Angels, who differ from each other of their *Species*, or at least it is not contrary to their Nature to do so, as it is to the Nature of God. And therefore the Parallel is ill drawn from Holy Scripture, till he can prove, that as it ought to involve the Father, Son, and Holy Ghost to be One God, or Infinite Being, so likewise all the Generation of *Adam* One Man, and all the Angels in Heaven One Angel.

* Socinian Writings.

XVIII. Proposition.

It is a very presumptuous Conceit, that there can be no way but that of Creation, whereby any thing can be immediately, and only from God, which hath a distinct Existence of its own, or that no Beings can have Existence from him by way of necessary Emanation, of which we have a clearer Idea than of voluntary Creation; it is a Word of the Ancients, both Fathers and Philosophers, nor can a better be found to express what is intended by it, viz. a more excellent way of existing than that of Creation.

Reflection.

The former Paragraph, containing a Confusion of Beings, Substances and Persons; this advances to prove a Trinity of distinct Beings in the Godhead. But there lies in the way (as he calls it) a presumptuous Conceit, that there cannot be other Beings *ex Hypothesi*, distinct from God, or as it is carried on in his *Hypothesis*, Beings distinct from God the Father, (alone implied in this *Hypothesis* to be a Self-existent Being,) which have Existence from him by necessary Emanation. This presumptuous Conceit is to be removed; but if it prove a true Consequence of the generally received Notion of God, and the Sentiment of the Church of God consequent of their asserting the Father, Son, and Holy Ghost to be the One True God, *i. e.* One Infinite
L Being

Being endued with all Perfections, then his Contrary Assertion hath a Right to this Title of a presumptuous Conceit.

To try this from the most compendious Notion of God agreed on, *viz.* a Being Infinitely Perfect, which includes Unity or Oneness of Being, in exclusion of all other distinct Beings, to be absolutely Perfect; and also includes necessary Existence, which is as essential to God, as three Angles to a Triangle. Now the supposed Beings necessarily emanative from God exist necessarily, or have no necessary Existence: If they exist necessarily, then the Consequence is, there are more than one necessarily existent Being, which is contrary to the Notion of Mankind, and shakes the very Being of God; and yet I know not how it can be avoided as a necessary Consequence of his *Hypothesis*, tho' he would deny, that Beings supposed to have a necessary and eternal Emanation, should not have necessary Existence; for in his own Instance, the Light of the Sun doth as necessarily exist as the Sun it self, and the Objection doth not lie against the Son and Holy Ghost, in the Sense of the Catholick Church, eternally issuing from the Father, because they are involved One God, that is, Infinite Being, and denied to be Two distinct Beings or Substances, as having the Divine Essence whole and entire in each, and consequently all Absolute Perfections included in the Divine Essence.

If these supposed necessarily emanative Beings are not (necessarily existent Beings, then they

they cannot be truly God, in whose Notion is included a Being necessarily existent, and then they must be external Emanations of the Deity, and consequently finite Beings ; for all Beings that want any absolute Perfection, are such, and pass from Non-being to Being : So that for any Being, *ex supposito*, a Being distinct from God, or One Infinite Being, to be necessarily emanative from all Eternity, and yet produced by voluntary Creation, is inconsistent ; and yet to this Absurdity the Author is reduced by his Notion of distinct Beings from God eternally emanative, since they must be finite, and consequently by a voluntary Creation of the Almighty produced into Being, as well as preserved in Being by the Counsel of his Will. It remains therefore, as an unshaken Truth against the Author, that there is but one independent Being, which includes in it necessary Existence ; that all other supposed Beings are produced into Being by voluntary Creation, and consequently are not necessarily emanative, but by the Will of this One Supreme Cause of all things, determined to exist or not exist, *i. e.* to have a beginning or end of Existence. And therefore we may safely conclude, that it is so far from being a presumptuous Conceit, that (as the Author would imply) there neither are nor can be Beings distinct from God, *i. e.* the only necessarily existent Being, and Cause of all other Beings, which exist by necessary Emanation from him, that it is the reasonable Sentiment of the Christian Church, nay of Mankind, inferred from the Nature

of God, and all other Beings supposed distinct from him.

Notwithstanding, the Author goes on in this Proposition to prop his Assertion by an Insinuation of the Suffrage of ancient Fathers and Philosophers, and tells us, they conspire in using the word Emanation as a more excellent way of Existence. Well, 'tis granted, that both Modern and Ancient Philosophers, and if he will, all the Generations from *Adam*, agree, that it is more noble to exist necessarily from all Eternity, than to be brought into Being by the Omnipotent Will : But do the Ancient Fathers and Philosophers conspire by virtue of this Word against the Assertion of all Beings distinct from God to be by voluntary Creation ? This, if he had proved, he had done something to bring them into his Conspiracy. Do they apply this most excellent way of Existence to a Plurality of Beings, supposed distinct from the One Absolutely Perfect Being ? He should have told their Names, and expressly produced their Opinions, and then they might have been examined by the Touchstone of Truth, and the Reader have discerned whether they were consistent with the Notion of One necessarily existent Being : But this the Author carefully avoids, I mean to produce express Allegations, tho' he calls upon the Ancient Fathers and Philosophers to avouch his Opinion.

In a word, the true Christian Philosophy teaches us, that Father, Son, and Holy Ghost is the One God, *i. e.* a necessarily existent Being ;

Being ; and tho' the Ancient Fathers may apply the word Emanation to the Son and Holy Ghost, yet not with a Design to infer the Distinction of Beings or Substances in the Deity, but to denote the distinction of Persons, and τρόπον ὑπάρξεως, or manner of Existence (as the Ancient Father *Justin Martyr* speaks) in the Unity of the Godhead.

First Part of the XIX. Proposition.

It is no less presumptuous to affirm, that it is a Contradiction to suppose that a Being can be from Eternity from God the Father ; if it is possible, it may be from him in a more excellent way than that of Creation.

Reflection.

I stop here, not to wave the Examination of the remaining part of this Paragraph, but remark more particularly the Mist intended to be cast before the Reader's Eyes ; for if the Author had intended fairly by dint of Argument to prove his *Hypothesis* of Three distinct Beings in the Deity, he would have said a distinct Being, instead of [Being] simply put, which makes a vast difference in the Truth of the Proposition ; for put in distinct, and the Proposition cannot be true, but must be allowed a presumptuous Affirmation ; but leave out distinct, and put Being simply, as 'tis here, it may admit of a Catholick Interpretation of the Truth concerning the Gene

ration of the Son, and Proceſſion of the Holy Ghoſt from God the Father ; but then it is nothing to the purpoſe, and no Prop to this *Hypotheſis*, as I ſhall endeavour to ſhew.

1. As firſt, a diſtinct Being cannot be from God the Father by a neceſſary and eternal Emanation, and conſequently not by any way more excellent than that of Creation ; for this ſuppoſed Being is either infinite, or finite : If an infinite Being, and diſtinct, as this *Hypotheſis* implies, it is repugnant to the Nature of God, which is ſo a One infinite Being in the Senſe of Mankind, as to exclude Plurality of Beings in the Deity, and conſequently diſtinct Beings. So that ſince ſuch ſuppoſed Beings cannot be, it is far from Preſumption, to affirm, that they cannot be from the firſt *Hypoſtaſis* in the Bleſſed Trinity, God the Father, by any way either more or leſs excellent than Creation, and conſequently not by neceſſary and eternal Emanation. Therefore ſince there is no *medium* between an Infinite and a Finite Being, it remains that every ſuppoſed diſtinct Being from God the Father muſt be a Finite Being : This is the unavoidable Conſequence from this *Hypotheſis*, ſince the Son and Holy Ghoſt are declared in it to be Beings diſtinct from God the Father ; ſuch a Spirit of Contradiſtion doth poſſeſs theſe 28 Propoſitions ! Now if this ſuppoſed diſtinct Being from God the Father muſt be a Finite Being, it muſt be by voluntary Creation ; for every Finite Being muſt paſs from Non being to Being, *i. e.* be produced out of nothing, and this certainly
by

by the Will of the Creator : It must be made to distinguish it from the One Creator, or One Infinitely Perfect Being, which is God.

2. [Being] put simply, as it is by the Author, and asserted to be from God the Father by a more excellent way than the Creation, may admit of an orthodox Sense, inasmuch as the Son and Holy Ghost acknowledged God, *i. e.* the One Infinite Being, as well as the Father, and according to the *Nicene* Fathers, *God of God*, *i. e.* God the Son (and so by Inference, God the Holy Ghost) from God the Father, as having the same Divine Essence wholly and entirely communicated from him, which only denotes the manner of their Subsistence in the Deity, and excludes Plurality of Beings in it ; so that this implies no specifick God, or distinct Beings in God, and so is nothing to the Author's Purpose, unless to wheedle the Readers into his Opinion by casting a Mist before their Eyes. Let this then be the Conclusion, That he pass for a Man of a Spirit of Contradiction, that asserts there may be a distinct Being or Beings from God the Father by a more excellent way than Creation : But let him pass free from the Imputation of a presumptuous Conceit, that acknowledges the Son, and Holy Ghost, God, (but still one and the same God, or One Infinite Being) from God the Father, as having the Divine Essence from him by Communication, a more excellent way than voluntary Creation.

It now remains to examine what work the Author makes with his Illustration from Philosophy in the remaining part, which follows

Second Part of the XIX. Proposition.

And we have an Illustration of both these last Propositions, by something in Nature: For, according to our vulgar Philosophy, Light doth exist by necessary Emanation from the Sun, and therefore the Sun was not before the Light, which proceeds from thence in order of Time, tho' it be in order of Nature before it; and the Distinction of these two Priorities is much older than Thomas Aquinas or Peter Lombard, or any Schoolmen of them all, or Christian Man either.

Reflection.

The Two Propositions he refers to, as having an Illustration from the Sun, and its Light, according to the vulgar Philosophy are the 18th. and 19th. Propo-

* 21. Prop. sitions, which (he says) * do speak his Explication of the Holy Trinity.

I shall therefore endeavour to shew these things:

1. That Illustrations pretended to be fetch'd from Nature in general, are not to be brought as Proofs in this Debate, but to be fetch'd higher from the Nature of the thing it self.

2. And

2. And then Secondly, the particular Instance doth not at all Illustrate what it is brought for.

1. Proofs from Similitudes, or Allusions drawn from Nature, are very weak, especially when the thing they are fetch'd for is oppos'd (for Instance the 18th. Proposition) as inconsistent with the Nature both of a Finite and Infinite Being, much more it argues a low Water of Proofs, when the Illustrations stand for such, which are drawn out of the Limbeck of Vulgar Philosophy, which the Author boasts to be older than Christianity, and yet when all is done, are nothing to his purpose, and do not Illustrate what he intends, as I shall endeavour to shew, both from the Ancient Fathers, which make use of this Allusion, and also from the consideration of the Nature of the Sun, and its Light.

1. The Ancient Fathers before and after the *Nicene* Council make use of this kind of Illustration, as *Lactantius* and others before (whose express Testimonies it is needless to produce) as do the *Nicene* Fathers themselves in their known Assertion in their Creed, *Light of Light*, express'd of the Son, against the *Arians*. And *Athanasius* himself, with others, after the stating punctually of the Question in Debate about the true Divinity of our Saviour. But can any one believe, that they intended these Illustrations as Proofs of distinct Beings by necessary Emanation from the Deity.

2. To consider the Nature of the Illustration drawn from the Sun and its Light, according

according to the Vulgar Philosophy (as he calls it) because that supposes a Priority of Nature in the Sun before its Light, though not Priority of Time. The Light here spoken of may be taken either *materialiter* or *formaliter*. If the first way, the Author's Conclusion is not necessarily true, *viz.* That the Sun was before the Light, which proceeds from thence, in order of Nature, though not of Time, for the Almighty might have formed the Sun from the dispersed Light, præcreated, and afterward collected by his Infinite Power into one Body. That it was so, many Divines that embrace the Vulgar Philosophy (as he calls it) and also the distinction of the priority of Time and Nature, do Argue from Gen. 1. 5. *And God said, Let there be Light, and there was Light.* Ver. 6. *And God called the Light Day, and the Darknes Night; and the Evening and the Morning were the first Day.* Ver. 16. *And God made two great Lights, the greater Light (viz. the Sun) to Rule the Day.*

If we take the Light of the Sun *formaliter*, then the Author's distinction of the priority of Nature and Time, applyed to the Sun and its Light, amounts to no more than this, *viz.* that the Sun cannot exist without necessary streams of Light, and that it is Essential to the Sun to consist of Light, though not to Light to be modified into a Sun. So that I may safely conclude, that the Proof drawn by the Author, from the Sun and its Light, and the distinction of the priority of Nature and Time applyed thereto, doth not in the least

least confirm his Hypothesis, or
 Illustrate (as he says) the last
 Propositions. Viz. 18th. 19th.

XX. Proposition.

And if any thing can be from another thing by way of Necessary Emanation, it is so far from being a Contradiction to suppose, that it must only be in order of Nature before it; that 'tis most apparently a Contradiction to suppose the contrary.

Reflection.

Let this pass for an undeniable Proposition, which seems to conspire as little against the Truth debated, as for the Author and his Hypothesis.

XXI. Proposition.

Our 18th. and 19th. Propositions do speak our Explication of the Holy Trinity, to be as contrary to Arianism, as to Socinianism, since the Arians assert, that there was at least a moment of Time when the Son was not : And that he is a Creature.

Reflection.

To skreen the Hypothesis from favouring either *Arianism* or *Socinianism*, here is attempted a Proof of this Explication being contrary to both, because “ The 18th. and 19th. Propositions (the Author’s Expression) do “ speak our Explication contrary (*tam quam*) “ to

“ to both. But how so? Why, because the
Arians do assert, “ There was at least a mo-
 “ ment of Time when the Son was not:
 “ And that he is a Creature. But how does
 this Explication blow contrary to *Arianism*,
 or is inconsistent with it? Because the 18th.
 and 19th. Propositions do oppose the gross
 Doctrine of *Arius*, in his Tenent of God the
 Father not being always a Father, and his
 express Conclusion from it, that the Son had
 a beginning, and was made of nothing, as
 the rest of the Creatures. But this Gross
 and Blasphemous Doctrine was condemn’d
 by the *Arians*, such as were Convict for such,
 and expell’d the Communion of the Church.
 So that the *Arians* finding they could not pre-
 vail with the gross Expressions of *Arius*, fell
 a refining the Expressions concerning the
 Son of God, whose true Divinity was in De-
 bate between them and the Catholicks, inso-
 much, that they condescended to assert So-
 lemnly in Synods, That God the Son was
 maker of all things, that he was not made of
 nothing, or as the rest of the Creatures, that
 he was begotten of the Father before all
 Worlds: And sometimes they would subscribe
 in open Synods, That he was like the Father
 in all things. And then at another Synod,
 the same Party subscribe, that he was unlike
 the Father; and then resolve their Honesty
 into this Explanation (as the *Acasians* did)
 that the Son was like the Father, *quatenus* Fa-
 ther, but unlike as God. So that *Arianism*
 was a meer *Proteus*, that chang’d it self into
 divers shapes, according as it was counte-
 nanced

nanced by the Emperors, and one Party prevailed, among the several Sects of *Arians*, who would condemn one another, yet all join hand in hand against the Orthodox, and accordingly they had several Names from the Authors and Ringleaders of their particular Sects, as *Aetians*, *Acasians*, *Eusebians*, *Eunomians*: The chief of which were called *Anomians*, because they asserted, the Son of God was unlike the Father: What then was the Agreement of the *Arians*? In what doth *Arianism* consist in the sense of the Catholick Church? What by the Catholick Church was made the Test of *Arianism*? why the *Arians* agreed, in the inequality of the three Hypostases or Divine Persons in the Deity, as being of a different Substance, and consequently received the Word Consubstantial, or the Expression of one Substance applyed to the Son, as the only Test of *Arianism* by the *Nicene* Fathers. This they would not endure, but refused peremptorily, that they might impose on the World, by Subtilty and Equivocation in other Terms, which, if rightly taken, were Orthodox enough; and all this in order to retain the inequality of the Three Persons in the Deity. This made St. *Hierom* exclaim *totus orbis miratus est, se Arianum fieri*, as catch'd in the Trap of *Arianism* unawares against their own minds. So now to apply all this to the Hypothesis. If the Assertion of God the Father alone being God, most absolutely perfect, if the exclusion of the Son and Holy Ghost from being God in this highest sense (as he calls it) if the denying them
some

some absolute Perfections of the Deity amount not to the favouring or maintaining true *Arianism*, it may be granted that the Author's Explication is wholly contrary to it. Further, if those (as I have remark'd) were justly reputed *Arians*, and for it excluded the Communion of the Catholick Church, who came up sometimes to the Expression of the Son's being like the Father in all things, because of their equivocal Interpretation of it, to side with the much different Expression of those that asserted the Son was unlike the Father, though the first Expression admits of a sound and Orthodox Interpretation, I cannot see but that the Author and his Hypothesis (after all this varnish, and flourish, and protestations) is so contrary to *Arianism*. And if this Hypothesis be *tam quam* (to take the Author's words) just as contrary to *Socinianism* as *Arianism*, the *Socinians* ought to cease to trouble the World with the noise of their Wit and Reason, if they did not Complement the Author in a Letter of Thanks, and extol this Explanation of the Trinity, after a long fit of Scorn and Laughter bestowed on all others besides.

XXII. Proposition.

Although we cannot understand how it should be no Contradiction to affirm, That the Three Persons are but One numerical Being or Substance, yet hath it not the least Shadow of a Contradiction, to suppose that there is an unconceivably close, and inseparable Union, both in Will and Nature, and such a Union may be much more easily conceived between them, than can that Union which is between our Souls and Bodies; since these are Substances, which are of the most unlike and contrary Natures.

Reflection.

1. Here is exploded the Unity of the Divine Nature, in Father, Son, and Holy Ghost, as it involves them, One numerical Being or Substance, and this for fear of a Contradiction, since it may be so as far as the Author understands, though in Modesty he will not directly charge the Christian Church with it.

2. Here is proposed a Salvo of this Hypothesis, whereby, without Shadow of Contradiction, the Three Divine Persons, supposed Three Distinct Beings in the Deity, are inseparably united in Will and Nature.

As to the first Part, to make this *μορφο-
λόγειον* of a Contradiction to vanish, (which Fancy hath conjured up in the Assertion of the Trinity, being but One Numerical Being or Substance. I shall endeavour

1. To

1. To prove that the Unity of God consists in One Numerical Being or Substance, according to natural Religion.

2. Also according to revealed Religion, that the Holy Scriptures superstructs on the natural Notion of One God, and involves the Father, Son, and Holy Ghost, One God, in the Sence of One Numerical Being or Substance.

3. That the Three Divine Persons, are on no other Account acknowledged or worshipped, in the declared Sence of the Church, there is One God, but as One Numerical Being, or Substance, and that this is the true way of acknowledging the Trinity in Unity, and Unity in Trinity, to be worshipped.

1. It is the dictate of natural Religion, and the agreed Notion of mankind, That God is an absolutely perfect Being, in whom all Perfections do center, on whom, as the Original Cause, all Beings do depend. There is the same Evidence and Agreement, that such a Being can be but One. This the Pagans, as well as the Jews and Christians do acknowledge: So that to assert One God, is according to the Voice of natural Reason, to affirm there is but One infinitely perfect Being, on which all Beings distinct do depend. The Assertion, according to the true and natural Notion of God, doth exclude a plurality of such Beings, and consequently, if we attribute this Notion to any supposed distinct Beings, we frame a God, contrary to the Fundamental Notion, and set up them in our Imaginations, who by Nature are not God.

2. I take it for granted, that divine Revelation is not contrary to natural, in this Fundamental Truth of all Religion, There is but One God. It supposeth this Fundamental Notion, and superstructs on it; it confirms it in the Old Testament by frequent inculcation of our Duty to God, grounded on this Unity of the Godhead. *There is but One God only, and that God himself knoweth no other.* These, and several other Expressions in the Old Testament, do directly lead us to the only Acknowledgement of the One God (according to the Fundamental Notion) to whom alone we must make our Addressee, as the Object of Divine Worship, and there is no contrariety in the Holy Scriptures. The New Testament confirms the same Duties peculiar to the One God, still in the same Notion, else the Holy Scriptures would leave us in Confusion about the Fundamental Notion of God, and we should contend about we know not what, in paying our express Duty to the One True Living God: And therefore St. Paul tells us, *To us (Christians) there is but One God;* and I hope when he declared our Saviour, as I think 'tis evident from his Epistles, to be the True God, so as to be honoured with divine Worship; he implied him to be this One True Living God. However, the Holy Scriptures do attribute to him the incommunicable Properties of such a Being; and therefore, though they speak of the Father, Son, and Holy Ghost, (in the New Testament) as distinct, so that the Father is not the Son, nor the Son the Holy Ghost, yet

assert them One, and involve them One God, according to the Fundamental and Natural Notion of One God.

3. From the Holy Scriptures, I proceed to the Sentiments of the Christian Church, consonant thereto, placing the Unity of the Divine Nature in the Three Persons, in a numerical Unity, such as is proper only to One numerical Being, or Substance. The Author indeed (in a slighting way) grants the Schoolmen and Moderns to agree in this Point; but he might as well have said the Church of *England*, nay the Catholick Church, for divers Ages, and have charg'd them with a Contradiction, in his modest Terms, as far as he could understand. Further, the Church may be very well thought to be agreed in this Point, as well before as after the Rise of the *Arian* Heresie. I shall not stand to heap up particular Allegations from the *Ante-Nicene* Fathers, because it is evident, that, with *St. Augustine*, they acknowledge in the Blessed Trinity, one Mind, one Will, one Substance, numerically, and not as this *Hypothesis* infers, one specifical Substance, which destroys the True Unity of God, which the Ancient Fathers strenuously defended against the Pagans, who charged them with *Polytheism*, for acknowledging and adoring the Three Divine Persons. And how do these Fathers answer it? Why, with *Lactantius*, and *Tertullian*, and *Justin Martyr*, and *Clement Alexandrinus*, That they were *iv*, one Mind, one Substance, one Spirit, *unum magnum*, one most excellent Being; That they adored but One

One God, as *Justin Martyr*; and explain the One God of *Israel* to be the Blessed Trinity, and apply not only (as this Father) the Appearance of the God of *Israel* to the Son, or eternal *Logos*; but those Places of Scripture, to the Blessed Trinity, which speak of the One Only God of *Israel*, the One Only True God, the Only Sovereign Good, without exclusion of either Divine Persons. In a word, their Acknowledgment of each Person to be the True Living God, and asserting there is but One True Living God, with the *μία ὁσία, ὁμοσία*, sameness of Essence or Nature, does clearly prove their Assent in this Point, as well as their Belief of our Saviour to be the True God, clearly proved by the Learned Dr. *Bull*, from the Testimony of the *Ante-Nicene* Fathers. And they seem very cautious of admitting any Expressions that would interfere with this Fundamental and Numerical Unity of God; for when St. *Dennys*, Bishop of *Alexandria*, in his Warmth against *Sabellius*, had in his Treatise us'd some Expressions that seem'd to inferr Three Substances in the Deity, the Bishops of the Church were much moved, and conjured him to explain himself, and write an Apology, wherein he wipes off the Charge, and was reputed afterwards as very Orthodox.

*Athan. de
St. Dionis.*

Next, as to the Sentiment of the Fathers and Moderns in this Point, the concurring Testimony of the Catholick Church, after the Birth of the *Arian* Heresie, it is evident the Fathers did maintain the *ἐνότητα φύσεως καὶ ὁσίας*,
M 2 the

the sameness of Nature, and Essence, against the *Arian* ἑτεροίαν, or difference of Substance in the Divine Persons, they adher'd to the same Substance in the Council of *Nice*, as the only Test of Heterodoxy in the Mystery of the Blessed Trinity, to preserve this true and fundamental Unity with the Equality of the Three Divine Persons, against all Opposers. In a word, the Catholick Church from this Age, hath adher'd to the Council of *Nice* in this Point, and the Church of *England* more fully, in adhering to the first Four General Councils, and incorporating the *Nicene*, or *Constantinopolitan*, and *Athanasian* Creeds, into her most excellent Liturgy. Now if this be not sufficient to convince the Author, in the Sentiments of the Christian Church, That the Unity of God is numerical, (and not specifical, as is inferred from this *Hypothesis*,) and that there appears no Contradiction in asserting the Blessed Trinity to be One numerical Being or Substance, I cannot help his Understanding. Nevertheless, the Argument is cogent against his *Hypothesis*, as well as the *Arian* and *Socinian*, and brings them all to this *Dilemma*, either, That there is but One Only numerical Infinite Being which we call God; or, That this numerical Unity of God is placed in One Person, viz. the Father: This last by a fair Consequence, if not direct Expression, is drawn from this, and the *Arian Hypothesis*, denying to the Son and Holy Ghost some absolute Perfections of the Deity granted to the Father; and the *Socinian Hypothesis* asserts the Unity of God in One

One Person, *viz.* the Father, in exclusion of the Son and Holy Ghost, under colour of preserving the true numerical Unity of God, or One Infinite Being, and lay this as an Objection against the Trinity of Divine Persons ; which is none in the Catholick Sense, involving them one Being or Substance, attributing to them all the entire absolute Perfections of the Deity, by reason of the same Infinite numerical Essence subsisting in them. But the Objection is strong against this *Hypothesis* of Three distinct Beings or Substances in the Deity, which I leave to shift for its self against the Attacks of its Opposers.

But to proceed more briefly in the Discussion of the last part of this Proposition, *viz.* That there is an inseparable close Union both in Will and Nature in them, (the Three Divine Persons,) &c. I shall pass by the particular Consideration of his imaginary Fear of a Contradiction, by reason of which his *Hypothesis* approacheth nearer to a real one, and only remark, the Impossibility of Unity in Will and Nature, whom he hath set by a fair Consequence of his *Hypothesis* at an Infinite distance ; it is as repugnant to their Nature, according to this *Hypothesis*, as for to unite the Poles of the World, and make two parallel Lines meet. Three distinct Beings of illimited Perfections, must have as distinct Will and Nature, tho' it were granted they may be One in Consent of Will, and Agreement of Nature. So that Union is equivocally put for Unity, which are not promiscuously to

be used in this Case, the one respecting the Persons in the Deity, the last the Oneness of Essence in the Deity ; Unity respects properly one thing, and Union severals agreeing in one. But what is this Union ? It is described by these Properties or Characters :

1. An inseparable and inconceivably close Union.

2. Yet Secondly , more easily conceived than the Union of Soul and Body.

1. As to the First, it is granted, That the Union of Three Divine Persons is utterly unconceivable according to this *Hypothesis*, by virtue of which their Will and Nature are made infinitely different, distinct, and unequal ; but to take the Expression by the best handle, let the meaning be, not utterly inconceivable, but as to the manner, and our inability, to comprehend this ineffable Union : But why then more easily conceived, than the Union of Soul and Body ; This Instance makes against the true and proper Unity of the Divine Nature, which is One ; whereas the Soul and Body are Two different and distinct Substances, and have their different and distinct Natures. Objection, *But these make One Person consisting of Soul and Body, But how is it ?* By Composition, which is incompatible with the Divine Nature. Further, Soul and Body cannot make, after the closest Union, One Substance, because (in the Author's Expression, they are of the most unlike and contrary Nature ; *i. e.* it is contrary to apply the Nature of both to be the same thing,

thing, in the same respects; for this were to affirm, that the same is material and immaterial, that a thinking Substance and Matter is the same Substance, yet as contrary are the **Three** supposed Substances in this *Hypothesis*; the **One** of most absolute Perfection, the other **Two** distinct Substances, wanting some Perfections, (*viz.* such as is suppos'd in the First Beings.). So that by a just Consequence from this *Hypothesis*, the Three supposed Divine Substances are as contrary as Finite and Infinite Beings; which, lastly, to unite in the simple and perfect Nature of God, will be easily granted to be both inconceivable and impossible.

XXIII. Proposition.

Since we cannot conceive the first Original of all things to be more than One numerically, and that we acknowledge the now-mentioned Union between the Three Persons, according to the Scriptures, together with the entire Dependance of the Two latter upon the First Person, the Unity of the Deity is to all Intents and Purposes as fully asserted by us as it is necessary or reasonable it should be.

Reflection.

Here we have asserted first what the Author cannot conceive, then his Acknowledgment of the Union of the Three Divine Persons, and this (as he says) according to

the Scriptures ; lastly, the Conclusion from both.

1. As to the first, it is granted, That the Original of all things is and can be but One numerically, *i. e.* One God, or One only numerical Being: But the Question is, To whom this Sameness or Oneness of Being is applied ; whether to the Father only, exclusive of the Son and Holy Ghost, according to this *Hypothesis* ; or to the Father, Son and Holy Ghost, according to the Sentiments of the Catholick Church? For in it is asserted, That the Father alone is the first Original Being, and the Son and Holy Ghost two distinct Beings, comprehended in those Beings, of which the first being supposed a distinct Being, is the Original, and on whom all things and other Beings do depend. So that according to this *Hypothesis*, it is unconceivable that the One numerical infinite Being should be any other than God the Father alone, the Son and Holy Ghost are necessarily excluded from it; but then by a direct Consequence, it is unconceivable how they should be God, *i. e.* in the natural Notion, a numerical infinite Being. Again, it is unconceivable how this should not be repugnant to the Holy Scripture, interpreted by the Catholick Church, and its Sentiment of the whole entire Divine Nature or Essence communicated from God the Father to the Son and Holy Ghost, whereon is founded the Adoration of the blessed Trinity, as One God, *i. e.* numerical infinite Being, the Cause and Preserver of all things. This the Church of England testifies

testifies in consent with the Church Catho-
 lick, in her solemn Devotion, especially in
 her Address to the Father, Son, and Holy
 Ghost, on *Trinity Sunday*, in the Expression,
who liveth and reigneth ever One God, i. e. One
 infinite eternal Being. Next follows the Ac-
 knowledgment of the Union of the Three
 Divine Persons, and the Dependence of the
 Two last on the first Person. Three distinct
 Persons in the Trinity, and Three distinct
 Substances, each supposed eternal, and en-
 dued with united Perfections, according to
 this *Hypothesis*, are equivalent, and import
 the same thing. This, I hope. I have shewn
 contrary to the Fundamental Notion of the
 Unity of God, superstructed on by the Holy
 Scripture, and the Sentiment of the Catho-
 lick Church superstructed on the Scripture;
 so that the Unity of God seems to be left by
 the Author, to shift for its self, and to be im-
 plied very distinct and dissonant from the
 Union of the Divine Persons,
 when he tells us, That the Ho-
 ly Scripture is silent about the
 Unity of God, so as to infer from thence,
 either by express Words, or direct Conse-
 quences, what this Unity is. Next, as to
 the Dependence of the Son and Holy Ghost
 on the Father, according to this Doctrine,
 making the Three Divine Persons Three di-
 stinct Eternal Beings or Substances; this is
 too contrary to Reason and Scripture; for
 they, *ex Hypothesi*, Two distinct Beings, are
 declared to depend on the first Original di-
 stinct, both in respect of Being, and conti-
 nuance

Ans. Soc.
 L^t.

nuance of Being (as it is asserted in the Letter to the *Socinians*) this is inconsistent with Natural Reason, which will force this Conclusion, that such are Finite Beings, much more with Holy Scripture, which declares, the Eternal Word to have Life, Eternal Life in himself, and consequently independant of any other supposed distinct Being, for continuance of Being especially, though this Life, as our Saviour tells us, was given him of the Father, denoting in the sense of the Catholick Church, the manner of Existence in the Deity, and Communication of the Divine Essence wholly and entire from the Father.

2. Now with a little Reflection we may Judge of the Truth of the Conclusion, *viz.* That the Unity of the Deity is to all intents and purposes as fully asserted by us (*i. e.* in this Hypothesis) as is necessary and reasonable it should be. When the Author has proved, that this Hypothesis preserves the Fundamental Unity of God, according to Reason and Scripture, and the Catholick Church Interpreting it, then, and not till then, this Conclusion is to be drawn.

Seeing the Hypothesis is done withal, and the remaining Propositions chiefly consist of the Author's pleasing Reflections on his own Performances, and some few Complements sprinkled on the Zealous *Socinians*, and hearty *Theists*. It is needless to add much more Reflection. However, I have set down the rest of the Propositions, *verbatim*, to give them some light touches.

XXIV. Proposition.

And no part of this Explication do we think repugnant to any Text of Scripture, but it seems much the easiest way of reconciling those Texts, which according to other Hypotheses are not reconcilable, but by offering manifest Violence to them.

Reflection.

I shall only Remark, that *cogitamus*, and *videtur* (here) is no ground of Truth, like *Cartesius's cogito, ergo sum*. That the great assurance of the Voucher is no Argument of the Truth of his Assertions. And Lastly, That the Dispute is not which is the easiest way, but the truest of Reconciling Texts of Scripture.

XXV. Proposition.

The Socinians must needs confess, that the Honour of the Father, for which they express a zealous Concern, is as much, as they can desire, taken care of by this Explication. Nor can the Honour of the Son and Holy Ghost be more consulted, than by ascribing to them all Perfections, but what they cannot have, without the most apparent Contradictions ascribed to them.

Reflection.

Reflection.

The *Socinian* Tribe will confess, that Eternal Wisdom, Power, and Goodness are the incommunicable Properties of the Father alone, and consequently if they are consistent with their Principles, must look on this Hypothesis, which ascribes them to the Son and Holy Ghost, as an intrenchment on the peculiar Honour and Prerogative of the Father. And so, if they are zealously concerned for the Honour of God the Father, desire this Hypothesis to give place to their own, because the Honour of the Father is not consulted or taken care for, in it, as they wish and desire.

Moreover, the Honour of the Son and Holy Ghost is better consulted, by the Catholick Church ascribing to them with the Father, equal Glory and Honour, as Three Persons, and One God, *i. e.* an Absolutely Perfect Being, endued with all Perfections, than by this Hypothesis ascribing some Perfections of the Deity to the Son and Holy Ghost, with reserve of others, as peculiar to the Father alone.

See 5th. and 6th.
Prop. with 9th.
& 10th.

XXVI. Proposition.

And we would think it impossible that any Christian should not be easily persuaded to think as honourably of his Sanctifier and Redeemer as he can, whilst he robs not God the Father for their sake, and offers no violence to the sense and meaning of Divine Revelations, nor to the Reason of his Mind.

Reflection.

To wave the Debate of what may be thought possible or impossible, I affirm, there is no Reason to think that any Christian cannot, or will not be easily persuaded to think as honourably as he can of his Sanctifier or Redeemer, upon the Author's Supposition, that he rob not God the Father for their sake, nor offer violence to the sense and meaning of Divine Revelation, nor to the Reason of his Mind, if the supposed Christian is to be persuaded by God's Word, since it plainly declares the Eternal Divinity of our Sanctifier and Redeemer, and the Honour consequent of it, due to them, which must needs suggest the most Honourable Thoughts that can be of them.

XXVII. Pro-

XXVII. Proposition.

There are many things in the Notion of One God, which all hearty Theists will acknowledge necessary to be conceived of him, that are as much above the reach and comprehension of Humane Understanding, as is any part of this Explication of the Holy Trinity; nay, this may be affirmed of the Notion of Self-existence; but yet there cannot be an Atheist so silly, as to question it, since it is not more evident that one and two do make three, than that there could not have been any thing, if there were not something, which was always, and never began to be.

Reflection.

Why must the Approbation of the *Theists* be courted? The Author might have learned from their *Socinian* Friends, that they look upon Self-existence as a nonsensical Term, implying that Infinite Being is the cause of its self, whilst they will confess that God himself is unoriginated, as the Atheist does that Matter is so, the only thing in the World in his Creed, and not to be produc'd out of Nothing, even by the Power of an Infinite Being.

XXVIII. Pro-

XXVIII. Proposition.

Lest Novelty should be objected against this Explication, and therefore such should be prejudiced against it, as have a Veneration for Antiquity, we add, that it well agrees with the Account which several of the Nicene Fathers, even Athanasius himself, and others of the Ancients, who treat of this Subject, do in divers places of their Works, give of the Trinity, as largely shewed by two very learned Divines of our Church; and had it not been for the School-men, to whom Christianity is little beholden, as much as some admire them, we have reason to believe that the World would not have been troubled since the fall of Arianism with such Controversies about this great Point, as it hath been, and continues to be.

Reflection.

Here the Hypothesis is made to sculk behind the Fathers, even the Nicene, and Athanasius himself, to take off the Objection of Novelty in those that have a Veneration for Antiquity. And we are further told, that two learned Divines of our own hath shewn its Antiquity and Agreement, with the Account of the Blessed Trinity, given in the Works of the Ancient Fathers.

Indeed the * first Plea in the Name of the Christian Platonist, for the Platonick Trinity,

and endeavours to shew the agreement and disagreement of it with the Doctrine of the Ancients,

* *Intell. Syst.*
P. 591, 592.
594.

Ancient, and present Christian Church,
 “ That it might appear not so disagreeable,
 “ as some would have it (in his Expression.)
 But yet after all, he declares the submission
 of his Judgment, and not to debate the Opin-
 ion of this learned Man about the Trinity,
 which is not my Province. I see no Reason
 why he should be brought as a Voucher of
 this Hypothesis, which maintains three dis-
 tinct Beings in the Trinity, &c.

As to the other learned Person brought in
 Defence of this Hypothesis, though he hath
 proved Christ to be *Verus Deus*, yet I believe
 not explain it, nor maintain as this Hypo-
 thesis doth, that he is an Eternal distinct Be-
 ing, and issuing from God the Father, as sup-
 posed another distinct Being, yet alone an
 absolutely perfect Being, exclusively of the
 Son and Holy Ghost.

But why such a heavy Charge against the
 School-men? Is it for asserting One Nume-
 rical Essence or Substance in the three Hypo-
 stases? The Learned Bishop *Pearson* hath shewn
 the Agreement of it with the Ancient Do-
 &trine of the Church; and Dr.

* *Intell. System*,
 p. 592.

Cudworth * acknowledges it to
 be the present Doctrine of the
 Christian Church. Far be it from me to
 excuse or palliate the vain and bold Specula-
 tions of the School-men about the Holy Tri-
 nity, yet I will venture to say, that there is
 Golden Ore (such as the now mentioned
 learned Person extracted) among their Rub-
 bish.

Second Part of the XXVIII. Proposition.

This Explication of the Trinity perfectly agrees with the Nicene Creed, as it stands in our Liturgy, without offering the least Violence to any word in it; which makes our Lord Jesus Christ to be from God the Father by way of Emanation; affirming him to be God of God, very God of very God, and Metaphorically expressing it by Light of Light, answerably to what the Author to the Hebrews saith of him, Chap. I. 3. viz. That he is ἀπαύλα τῆς δόξης, the Effulgency of his Glory, and χαρατὴς τῆς ὑποστάσεως αὐτοῦ, the Character of his Substance; and so is as much of one Substance with the Father, as the Beams of the Sun and its Body.

Reflection.

Though the Author endeavours to Reconcile his Hypothesis to the Nicene Creed, in a perfect agreement, yet takes no care to Reconcile it with the Athanasian Creed; and no wonder, since he must give it over, as irreconcilable with it; as for Instance, in that Assertion of it, concerning the Son, *Perfect God, and equal to the Father, as touching his Godhead*; which Assertion being maintained by the Christian Church for many Ages, as firmly adhering to the Nicene Creed, in its true sense and meaning, is a stronger Argument against the perfect Agreement of this Hypothesis with the Nicene Creed, than any here produc'd for it, as will appear from Examination

nation of the Proof here offered from the Expressions of the *Nicene Creed*: As first, ἀληθινός Θεός, true or very God, applied by the *Nicene Fathers* to the Son. is a Term equivalent to an absolutely perfect Being, and the only True God, and consequently irreconcilable to this Hypothesis, which applies these Terms to the Father alone, exclusive of the Son. Again, ὁμοούσιος, in our *English Tongue*, being of one Substance with the Father; in the *French* more emphatically, *Etant de la meme*, Substance of the very same Substance, is contrary to an Hypothesis of three Eternal distinct Beings or Substances: Neither is the Proof for this Hypothesis as agreeing with the *Nicene* expression of one Substance, in its true sense and meaning, valid, which is brought from *Heb. 1. 3.* for it depends on translating ὑποστασις, a Substance, against the Bible's Translation, which is Person or Subsistence, as *Dr. Hammond* notes; and also the Suffrage of the Christian Church, holding three Subsistences in the Deity, and rejecting the terms of one Subsistence, and three Substances. But it is here further attempted to prove, that three Subsistences are one Substance, according to this Hypothesis, as agreeing with the *Nicene* Expression, from the Instance of the Sun and its Light, because the Son (as 'tis granted by the Author) is as much of one Substance with the Father, as the Beams of the Sun are with the Body. This Instance of the Sun and its Light, was brought in the 19th. Proposition, to Illustrate, that there are three distinct Eternal Beings in the Godhead, two of them
issuing

issuing from the third by necessary Emanation. And therefore by what Logick can this Instance from the Sun and its Light (upon this Supposition) tend to prove they are of one Substance? Indeed the Sun being Numerically One, and its Light Essential to it. The term One Substance, being applyed to the Sun and its Beams of Light, must be understood of One Numerical Substance, and consequently the Parallel drawn to the three Hypostases, leads the Author, whether he will or no, to the Opinion of the School-men, *viz.* One Numerical Essence or Substance of the three Hypostases in the Godhead:

The Conclusion, or last part of the
XXVIII. Proposition.

And since there hath been of late so many Explications or Accounts published of this most adorable Mystery, which have had little better Success than making Sport for the Socinians, I thought it very seasonable to revive that which I affirm with great Assurance to be the most Ancient one of all, much elder than the Council of Nice, and to have much the fewest Difficulties in it, and to be incomparably most agreeable to Holy Scripture.

Reflection.

I know not why the Author should seem to Triumph so much in the Entertainment of his Hypothesis among the *Socinians*, as much better than that which hath been given to many late Explications of the Blessed Trinity.

since they not only laught at it in their Sleeves, but have openly exposed it, as well as other Explications, which will appear from the Answer of the *Socinians*, and their Considerations spent on it, though with the Title of 28 Propositions, by a very Learned Hand, and some few Complements sprinkled on the Author.

And so I conclude with this Remark, That it availeth nothing to magnifie this Hypothesis, and Triumph in it, as incomparably the best Explication of this Sublime Mystry, on the account of its agreeableness to Holy Scripture, Antiquity, Perspicuity, even when seeming to be set in compare with that of the Council of *Nice*, since Triumphant is no certain sign of Victory, nor great assurance any good Argument of Truth being with them that pretend most to ingross it.

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FINIS.

ERRATA committed by reason
of the Author's Distance from
the Press.

PAge 2. (*in Preface*) l. 27. for *by*, read *from*.
p. 9. l. 1. r. *so Reason*. p. 32. l. 26. r. *un-*
to it, and dele *else Mr. Hooker's Sense will be*
perverted. p. 35. l. 24. dele *self*. p. 51. dele
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r. *every one being*. l. 29. dele *every one varies*.
p. 126. for *Indistinctly*, r. *Indivisim*. p. 162.
l. 13. r. *necessary*. p. 173. l. 18. for *received*,
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l. 14. r. *will not explain it, &c.*

13.

Beornas ar Beornas
Sunt Vori.

The Beornas are men: chiefs: heroes
for Beornas

